

NUSSRAH

The 2020
**Budget
Dilemma**

**The Impact Of Covid-19
On America's Liberal World Order**

**Are The Calamities In The World
Punishments For Sins?**

**Police Cruelty In Pakistan And Its
Golden Future Under The Shade Of Khilafah**

The Oil Crisis And Its Repercussions

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Humanity Can No Longer Bear Capitalism's Burden, Establish Islam For Its Relief

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Both globally and locally in Pakistan, it is clear that Capitalism is in severe crisis. Even before the Coronavirus disease (Covid-19) outbreak crisis erupted, there was evident global economic slowdown. Around the world, the public health emergency has both worsened and acted as a partial cover for the slowdown.

However, fundamentally, the immense concentration of wealth in the hands of a Western capitalist elite is now unbearable, both by the Western peoples and the rest of the world. Even during the crises, the wealth of billionaires in the US increased to the order of hundreds of billions of dollars. Bailouts to the order of trillions of dollars by in large benefit the select capitalist elite alone. This, whilst western and eastern societies are reeling through drastic austerity measures, burdensome rises in taxation, increasing debt, collapsing business, rising unemployment and rampant poverty.

Locally, with an economy overly dependent on cheap exports and high value imports, Pakistan has suffered in the global economic slowdown. As for the disease outbreak, the lockdown worsened the economic slowdown, with many struggling businesses collapsing, earnings falling and unemployment rising.

However, fundamentally, the systemized concentration of wealth in the hands of the Western capitalist elite and their local partners is alive and thriving. Its main instrument is that of interest payments on Pakistan's ever growing debt. Currently interest payments are three trillion rupees of a budget that is seven trillion rupees in total. Last year interest rates were increased to amongst the highest in the world to maximize returns from Pakistan debt to international and local creditors. This year to maximize returns, debt is being floated in the stock markets. To meet these payments, the taxation target this year is five trillion rupees, up one trillion from last year, with an IMF demand to increase taxation yearly until ten trillion rupees by 2024/2025.

Globally and locally the continuation of capitalism is now unbearable. What was once presented as the ideal economy for the world is now increasingly regarded as a nightmare. Islam with its unique economic vision for the distribution of wealth, rather than concentration, is now an unavoidable choice. Its abolition of capitalist instruments of concentration of wealth, such as interest based ownership, private ownership of energy and minerals and stock company structures, will bring much relief to a world that is now breaking under capitalism's burdens. ■

**Written for the Central Media Office of Hizb ut Tahrir
by
Musab Umair – Pakistan**

Tafseer Al-Baqarah : 203

From the Book, Introduction to the Tafseer of the Quran, by the Ameer of Hizb ut Tahrir, the eminent jurist and statesman, Sheikh Ata Bin Khalil Abu Al-Rashtah

أعوذ بالله من الشيطان الرجيم

بسم الله الرحمن الرحيم

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا

إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾

“And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who has taqwa on Allah. And have taqwa on Allah and know that unto Him you will be gathered”

[Surah al-Baqarah 2:203]

Allah (swt) clarifies in this verse as follows:

1- Glorifying the greatness of Allah (i.e. saying Takbir) after the prayers during the day of Nahr (10th day of Dhul Hijjah) and the days of Tashreeq (11th to 13th day of Dhul Hijjah) and also during the slaughtering (of animals) and throwing pebbles (at Jamrat). As for the days of Tashreeq, it is indicated as ﴿أَيَّامٍ مَّعْدُودَاتٍ﴾ “Numbered days” as came

in the noble verse. This is because Allah (swt) mentioned these days in the verse, followed by saying, **﴿فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ﴾** “Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him”. It was reported as sahih from the Messenger of Allah (saw) that he (saw) named them as ‘Three days of Mina’ excluding the day of Nahr. The Prophet (saw) said: **«الحج عرفة، فمن جاء ليلة جمع قبل طلوع الفجر فقد أدرك أيام منى الثلاثة، The Hajj is Arafah. Whoever came to Jam’u during the night, before the time of Fajr, then he has attended the three days of Mina, so whoever hastens (leaving after) two days, then there is no sin upon him, and whoever delays, then there is no sin upon him.»** The night of Jam’u is the night of Muzthalifah and whoever reaches there before sunrise i.e. before sunrise on the day of Eid (day of nahr), then he has attended the three days of Mina which means what is after the day of Eid. This is because a day starts with sunset and ends with that and it is the day of Arafah. What he reaches is the day of Tashreeq which is the three days of Mina, except for the day of Eid. The Messenger of Allah (saw) commented on it by saying, **﴿فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ﴾** “so whoever hastens (leaving after) two days, then there is no sin upon him, and whoever delays, then there is no sin upon him.” This indicates that three days of Mina which were mentioned in

the hadith are the ‘numbered days’ mentioned in the above verse.

As for the verse ﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ﴾ “**And remember Allah during [specific] numbered days.**” i.e. it means glorify the greatness of Allah (saying Takbir) after the obligatory prayers during the days of Tashreeq. Similarly, in the following verse, ﴿وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ﴾ “**mention the name of Allah on ‘known days’ over what He has provided for them of [sacrificial] animals.**” [TMQ 22:28], This indicates to glorify the greatness (of Allah, by saying Takbir) during the days of Nahr which is the day of sacrifice (Day of Adha), the first two days amongst the days of Tashreeq, as narrated from Umar and Ali (ra). And this is the view of Hanafis, Malikis and Hanbalis.

It is reported by Nafi from Ibn Umar that ‘Numbered days’ and ‘Known days’ in the previous two verses are combined as four days: day of Nahr which is ‘known’ and ‘not numbered’, two days after the day of nahr which are ‘known’ and ‘numbered’ and the fourth day which is ‘numbered’ and ‘not known,’ since sacrifice in this fourth day is not valid.

As for glorifying the greatness (Takbir) during the pebbles throwing (at Jamrat), this is due to what was reported about the Hajj of Messenger of Allah (saw): «كان يرمي الجمار وهو يقول: بسم الله والله أكبر» “**Prophet (saw) threw**

stones while he (saw) was saying: ‘In the name of Allah and Allah is great.’”

Similarly, during the slaughtering (of animal), the name of Allah and takbir are mentioned as mentioned in the verse: ﴿لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ﴾ “Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah (saying Takbir) for that [to] which He has guided you; and give good tidings to the doers of good.” [TMQ 22:38] and it has also come in the hadith of slaughtering.

﴿فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ﴾ 2-
“Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him- for him who has Taqwa on Allah.”
This verse has two matters:

a- Allah (swt) has permitted the person to complete his Hajj and leave to his family (i.e. his home) after throwing stones on the second day of Tashreeq. The pilgrim stones the first Aqaba pillar (Jamrat Al-Aqaba Al-Ula) after sunrise on the day of Nahr. Then he stones the three pillars (Jamarat) after the first day of Tashreeq passes and then after the second day of Tashreeq passes. After that it is permissible for him to hasten and return to his family, after completing his Hajj or he can delay and stone the pillars (Jamarat) on the third of Tashreeq and after that he can

return to his family, after completing his Hajj with the farewell tawaf (circumambulation).

What is indicated in this verse is that the pilgrim of Hajj has a choice to hasten. It should not be said ‘how does the choice occur, while both of them are different in terms of reward, since delaying is the best? It should not be said so, as the choice can occur between two equal persons (in terms of reward), same as the choice occurs between the better and the best persons, such as the choice given to travellers to choose between fasting and breaking the fast, whilst fasting is better for him as long as he is capable. Allah (swt) says, (وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ) **“But to fast is best for you (those who travel)”** [TMQ 2:184].

b- this is the verse about the conclusion of Hajj and it gives that whoever either completes his Hajj and returns to his family during the second day of Tashreeq i.e. after stoning the Jamarat on the second day of Tashreeq or completes hajj and returns to his family after stoning the Jamarat on the third of Tashreeq, both will have no sin if he is amongst the pious people i.e. his sins will be forgiven and he will have no sins i.e. general sins will be negated. However, this promise of Allah (swt) is only for those who are pious as He (swt) says (لِمَنْ اتَّقَى) **“for him who is pious to Allah”** i.e. this promise is specific to them. Therefore if the pilgrims of Hajj perform their Hajj for the sake of Allah (swt), while being pious for Allah (swt), they will return to their family without any sins upon them i.e. their sins will

be forgiven as said by Messenger of Allah (saw), «من حجّ هذا البيت فلم يرفث ولم يفسق خرج من خطاياہ کیوم ولدته أمه» “Whoever performs Hajj to this Ka`ba and does not have sexual relations (with his wives) nor commit sins (while performing Hajj), he will come out as sinless as a newly born child.” And His (swt) saying, «فَلَا إِثْمَ عَلَيْهِ» “there is no sin upon him” is a general negation (نفي عام) and absolute acquittal (تبرئة مطلقة) i.e. those who hasten or delay while being pious on their Hajj i.e. performing it for the sake of Allah with piety upon Allah, then they will be forgiven. This was said by Ali bin Abu Talib, Ibn Abbas and Ibn Masood (ra).

As for saying of Allah (swt) «لِمَن اتَّقَى» “For those who have Taqwa”, it is not a condition for the permissibility of hastening or delaying, rather it is a condition for the returning of the pilgrim in order for his sin to be forgiven. Allah (swt) says «فَلَا إِثْمَ عَلَيْهِ» “There is no sin upon him” whether he hastens or delays.

3- «وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ» “Have Taqwa on Allah and know that unto Him you will be gathered” i.e. it is upon pilgrims of Hajj, after they have returned to their family, to continue in their Taqwa to Allah (swt) and that they should always remember that they will be dead, resurrected and accounted in front of Allah (swt), in order to prevent themselves from committing any disobedience, fearing the wrath and punishment of Allah and hoping for His Jannah and pleasure by preserving Allah’s forgiveness for them in their Hajj one upon another Hajj.■

Testimony Of Musab Umair Regarding Naveed Butt

Musab Umair, Pakistan

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

We do not praise anyone before Allah (swt), for He (swt) Alone knows our souls. Thus, I bear witness of the good that I saw in Naveed Butt, so as to encourage the Dua and efforts for his release. I first met Naveed in the winter of 1999 and spoke to him last on 9 May 2012, two days before he was abducted by Pakistan's agencies on 11 May 2012. Like many others, there are many memories that I have of dear Naveed, which bring tears to my eyes, as I make Dua for him. I have selected a few to share, asking Allah (swt) that it is a useful and beneficial knowledge.

Naveed has been endowed by Allah (swt) with an impressive presence and a leading personality. I first met him in his Islamabad home in the winter of 1999. Tall, handsome, with a warm, welcoming smile, and piercing eyes that revealed exceptional intelligence. His home was a hive of activity for the work of restoring ruling by all that Allah (swt) has revealed. Sitting in his dynamic presence energized the soul and lifted away

tiredness. In the era before smart phones, he carried an appointments' file which was always full, as he strove day and night for Islam.

I bear witness regarding Naveed's patience in poverty, which he faced for some time. Naveed would help others financially, even when he had need. His soft heart could not bear any Muslim suffering. He would overextend himself to help. He was generous in business, forgoing his right to secure the right of others. I recall his keen search for the knowledge of Islam and his attention to the nawafil in worship. And when I consider what he gave up of worldly riches and opportunities, when he returned from the United States to Pakistan to strive for the Deen, I am reminded of the princely Musab ibn Umair (ra), whose eyes were fixed firmly on the Aakhira, though the adornments of Dunya were readily available for him.

For many years before his eventual abduction, Naveed was under constant threat of arrest and abduction, which sometimes was very severe, since he is the Official Spokesman of Hizb ut Tahrir in the Wilayah of Pakistan. Looking at him you would not know of the constant danger, for there was never a sign of fear on his face or slowing of his work. Indeed, there are those who are in the back rows in the Dawah and there are those in the

front rows. And then there is the like of Naveed, who can only be seen on the horizon, leading and lighting the way for others.

I remember when Naveed was to lead a demonstration against Musharraf's support of Bush's crusade, in the winter of 2001. A large contingent of police assembled to arrest him, surrounding his media office. Undaunted, he proceeded and faced the first of his arrests and attempted arrests.

Under arrest, Naveed would defiantly account his oppressors for their obstructing the work for Khilafah (Caliphate). While doing so, he would carefully protect others from arrest, by refusing to give any information whatsoever. Moreover, he would put himself in the focus, such that many have a debt to him for their free movement till this day. One of the brave brothers once entered the room for interrogation after Naveed had left. He entered and said the interrogator looked disheveled and exhausted, with his head in his hands. He looked up and asked who the brother was and he defiantly gave his name and said "from Hizb ut Tahrir," after which the interrogator sunk his head back into his hands.

At times of danger, when invoking the protection of Allah (swt), Naveed would recite the Ayah, **﴿وَجَعَلْنَا مِنْ بَيْنِ**

“ **أَيَّدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ** ”

And We have put before them a barrier and behind them a barrier and covered them, so they do not see.” [Surah Yasin 36:9]. On one occasion, he held a press conference for the release of the many who were arrested protesting on 29 October 2004, against Musharraf’s plan to send our armed forces to Iraq to strengthen the US occupation. Police was sent from three different stations to arrest him. A brave and daring brother took the initiative to rescue him, by driving into the basement of the building. Naveed entered the lift to reach the basement and it was full of police that were searching for him. He avoided eye contact and began reciting the Ayah from Surah Yasin (36:9), and they did not draw their attention to him. He entered the car, hid within it and escaped.

On another occasion, police had captured him and wanted to know about the place where he lived, information Naveed was not willing to volunteer. Police took him in a vehicle in to the city and set him free, putting a tail on him to follow him back to his home. Naveed seized his chance, jumping out of sight, catching his follower by surprise. He jumped down into a canal that was dry at the time, in winter, and was chased by the law enforcement on his tail. Naveed stumbled and fell under a bush, which had shed its leaves, shielding him

only with bare branches in broad daylight. He again began reciting the Ayah from Surah Yasin (36:9), as the one following him caught up and looked down into the bush, under which he lay. By the grace of Allah (swt), he did not see Naveed and gave up his chase.

Then, there was my last conversation with him on 9 May 2012. It was clear that the tyrants were focused on seizing him, searching and digging everywhere for him. I was concerned as he had just recovered from a bout of typhoid and was weakened. So I urged him to avoid his known places, just for a few days. I remember his quiet and calm demeanor. He gave a resolute response, putting me at ease by invoking Allah (swt) as his Protector. Indeed, to this day, I am reminded from those few words, that Allah (swt) tests us according to the level of our Taqwa. The most Mutaqi are tested the most, for they are willing to face whatever comes in the path of worshiping Allah (swt).

Even after his abduction, it is clear from the many approaches to secure Naveed's release, that Naveed maintained a strong stance. One official complained that he did not give any information whatsoever. Another official, some years later, confirmed that the agencies are looking for an excuse to release him, but Naveed does not

concede even an inch from the stance that he adopted on the first day. Naveed adopted such a strong stance, even though another official confirmed that he was tortured to severe levels, arrogantly declaring that he was not kept as a “guest.” And then there is the report that he was led into a room with disorientating shapes, such that he collapsed and injured his head. At this, I ask Allah (swt) to avenge him from his oppressors, for Allah (swt) said, **﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ﴾** **Those who persecute the Believers, men and women, and do not turn in repentance, will have the Penalty of Hell: They will have the Penalty of the Burning Fire.**” [Surah Al-Buruj 85:10]

As others, I consider after eight years, that maybe he was martyred at some point by the tyrants. I then remind myself, that if this were the case, it would be no loss for Naveed or his family. Indeed, it is the promise of Allah (swt) that the good will be brought together with their families, not for the short span of this life, but forever in Jannah, a blessed reunion with no end. Allah (swt) said, **﴿جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ﴾** **Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring.**” [Surah ar-

Ra`d: 23]. If it is the case, I ask Allah (swt) that he raises him with martyrs for speaking the word of truth, for RasulAllah (saw) said, «سَيِّدُ الشُّهَدَاءِ حَمْرَةُ بِنُ عَبْدِ الْمُطَّلِبِ، وَرَجُلٌ قَامَ إِلَى إِمَامٍ جَائِرٍ فَأَمَرَهُ وَنَهَاةً، فَقَتَلَهُ» **“The prince of martyrs is Hamzah and the man who stood facing a tyrant ruler, ordered him (for good) and forbade him (from evil) and the ruler killed him.”** [Reported by al-Haakim]. And if it is the case, may our love for him earn us his companionship in the higher levels of Jannah, for Al-Bazzar narrated that RasulAllah (saw) said, «مَنْ أَحَبَّ رَجُلًا لِلَّهِ، فَقَالَ إِنِّي أُحِبُّكَ لِلَّهِ، فَدَخَلَ الْجَنَّةَ، فَكَانَ الَّذِي أَحَبَّ أَرْفَعُ مَنْزِلَةً مِنَ الْآخَرِ، الْحَقُّ بِالَّذِي أَحَبَّ لِلَّهِ» **“Whoever loved a man for the sake of Allah and said: I love you for the sake of Allah, and then they were admitted to the jannah, and the one who was loved was of higher rank from the other, he would be joined with the one who loved.”**

Mostly, I consider that Allah (swt) has kept Naveed away until the right time, for even the tyrants do not act outside of what Allah (swt) has planned. They think themselves mighty but in their arrogance they blind themselves to the might of Al-Qahhar, al-Jabbar and al-Qawwi (swt). I look forward to embracing Naveed after his release. I pray for the day that I stand with him as he extends his Bayah to a righteous Khaleefah, ruling by Islam. No matter is difficult for Allah (swt). Indeed, the

Muslims of Pakistan are good and one of the evidences of their goodness are their brave sons, such as Naveed. Another evidence of their goodness is that they continuously ask about the well-being of Naveed after all these years. Yes, the malicious mouthpieces of the regime taunt and intimidate the Dawah Carriers, but they are droplets in the ocean of goodness. Most Muslims make sincere Dua for Naveed and quite a few make efforts, according to their ability to help in his release. Indeed, the people are deserving of rulers like Naveed and the time is approaching inshaa Allah for the Muslims of Pakistan to be ruled by the likes of Naveed.

(وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ)

“And that day the believers will rejoice * In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.” [Ar-Rum: 4-5]■

**Written for the Central Media Office of Hizb ut Tahrir
by**

Musab Umair – Pakistan

The Impact Of Covid-19 On America's Liberal World Order

Abdul Majeed Bhatti

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Recently, the IMF predicted the worse economic contraction since the Great Depression of the 1930s. IMF Managing Director Kristalina Georgieva said “We anticipate the worst economic fallout since the Great Depression.” [1]. Bank of England forecasts UK's worst economic slump since 1706 [2]. Fed chair warns of heartbreaking scenario as US economy suffers worst first quarter since Great Recession [3]. Such cautionary statements raise interesting questions about whether the West is facing a colossal economic crisis or perhaps far worse, is in terminal decline.

The majority opinion argues that the West faces economic turmoil ranging from a Great Recession to a Great Depression. Only a few dare to predict an economic fallout to surpass the Great Depression of the 1930s. Way before the Covid-19 induced economic crisis, a small but growing body of opinion viewed Western civilization and its dominance in perpetual decline

In 1997, two amateur historians William Strauss and Neil Howe, in their book *The Fourth Turning: An American prophecy* claimed that in about 2008 the US would enter a

period of crisis that would peak in the 2020s. [4] According to Peter Turchin, an evolutionary anthropologist at the University of Connecticut, the world goes through bouts of a secular cycle every two to three hundred years. This is where labor supply outstrips demand, products become cheap, and wealth inequality increases between the very rich and the masses. Subsequently infighting ensues between the elites, and misery of the poor increases in magnitude. Society enters a destructive phase and finally collapses. Turchin, also spoke of a much shorter cycle of 50 years, which is just as destructive. Based on his study of US history, Turchin predicted in 2010 that the next short cycle is due in 2020 but it will coincide with the longer cycle causing unprecedented chaos. [5]

The billionaire hedge fund owner Ray Dalio has developed a theory similar to Turchin, which he prefers to call the long-debt cycle. From Dalio's standpoint, this cycle occurs every 50 to 75 years and exhibits four notable features: upswing in innovation, a deeply divided political elite at home, abroad very little cooperation between nations, and a rising challenger. The last long-debt cycle ended in 1945, after the Great Depression provoked Germany to challenge Britain's world order. Britain won the war, but lost its position to America, which established a new political and economic order based on the Bretton Woods agreements. According to Dalio, 2020 is the end of the long-debt cycle and will produce a radical restructuring

of the world economy with China on top. [6]. Long before Turchin and Dalio, Oswald Spengler in 1922 predicted the death of Western civilization and maintained the West had entered its final season i.e. winter.

The foregoing theories are interesting and should evoke some thinking in people about what to expect in the post Covid-19 environment. Well before the epidemic, the intelligent observer could identify several underlying forces that threatened America's world order, and in the aftermath of the Coronavirus tragedy these patterns will probably become fatal for America's liberal order.

The rise of hyper-nationalism or ethnic nationalism is a real threat to America's liberal world order. The forces of nationalism that unleashed Brexit, the election of Trump and the rise of the far right in several European countries before Covid-19 are expected to elevate nation states above supra-national organization like the EU and multilateral organizations such as UN in the coming years. EU's delayed response to assist Italy and Spain in fighting Covid-19 will spell trouble for the union in the future. Similarly, the UN before the crisis was a mere impotent actor on the international arena, and during Covid-19 the UN and its organ WHO have become even more irrelevant, as nation states proceed to implement their own remedies to the Covid-19 pandemic. Expect to see greater marginalization of multilateral institutions in the conceivable future. Before Covid-19, US trade war with China and Europe had

seriously destabilized globalization. It is hard to foresee how globalization will survive in the years ahead. The shortage of personal protective equipment (PPE) in combating Covid-19 has impelled many Western countries to rethink their supply chains and move them home. Prior to the Covid-19 crisis, the US had encouraged several American multinationals to retrench their production facilities from China to domestic shores. This in-shoring of supply chains to America is known as the great decoupling [7], and Covid-19 will accelerate this trend—not just in America but also across Europe. In the foreseeable future, the popularity of localization will triumph over globalization.

One thing is certain, the economic prescription of low interest rates, government stimulus, and quantitative easing (QE) instituted during the Great Recession failed to return the advanced economies to pre-crisis levels of 2008. The same prescriptions are likely to cause irreparable damage than stop the present global economic crisis. Additionally, mass unemployment, enormous amount of bankruptcies and soaring debt will accentuate the global divide between the super-rich and the masses. No matter how hard capitalism tries to reinvent itself, such stark inequalities cannot be concealed. On the contrary, this grotesque imbalance in wealth will spark global upheaval in governance, as masses demand a new social contract.

America's liberal order is indeed on borrowed time. The world America painstakingly constructed in the post

war years is unravelling, and there is substantial risk that the world will end up in the pre-1945 years. An era that witnessed several great powers protecting their spheres of interests, and waging war when threatened.

Allah (swt) said, **وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ** “**And to every nation (there is) a term; so when their term comes, they will not (be able to) postpone (it) by a (single) hour, nor will they put (it) forward.**” [Surah Al-Araf 7: 34]. Allah (swt) causes some civilizations rise and fall, while others are completely destroyed. Likewise, a nation may ascend to assume the position of the leading state only to succumb to temptations of this world and fall into obscurity. The aware Muslim is the one who diligently follows the international crisis, understand underlying trends and seeks opportunities to return the Muslim nation to its rightful place as a leader of mankind. Allah says, **كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ** “**You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.**” [Surah Aali Imran 3: 110]

Indeed, the Covid-19 world presents excellent opportunities for those in power to turn the tables on the Western colonial powers and re-establish the rightly guided Khilafah state. Allah (swt) said: **يَا أَيُّهَا الَّذِينَ آمَنُوا**

اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ
وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ “O you who have believed, respond to
Allah and to the Messenger when he calls you to that
which gives you life. And know that Allah intervenes
between a man and his heart and that to Him you will be
gathered.” [Surah Al Anfal 8:24] ■

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Islam Is A Thought (فكرة) And A Method (طريقة)

Bilal al-Muhajir, Pakistan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah (swt) said, **الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي** “**This day I have perfected for you your Deen and completed My favor upon you and have approved for you Islam as religion.**” [Surah al-Baqrah 5:3] During the decline of Muslims, the concept of Deen amongst the Muslims took on the Western understanding, which is priesthood. This is because the secularism brought by the Western philosophers revolted against the priests, specifically the Christian clergy. After a compromise solution between the clergy and the philosophers, they came to separate the priesthood or the clergy from life. Thus, they separated the laws, which the clergy falsely enacted in the name of Allah (swt), from taking care of the affairs of the people. Hence, secularism separated the laws of the priesthood from the life of people. However, the concept of the Deen (الدين) in Islam is completely different from that in the rest of religions, which were distorted by the priests in the favor of kings, who were enslaving people in the name of religion. Hence the Islamic Deen does not have priesthood, indeed, it is far from it. Islam is an

ideology based on a Creed (عقيدة Aqeedah) which convinces the mind and is compatible with the innate nature of man (Fitrah). It is based on a set of Islamic Legal Rulings (احكام شرعية Ahkam Shariah) that treat the problems of the humans in their capacity as human-beings. These Islamic Legal Rulings (احكام شرعية Ahkam Shariah) are comprehensive, covering all aspects of life, which are a panacea and correct treatments for all people's problems, regardless of the place or the age.

The description of Islam being an ideology based on a Creed from which emanate a system of life, means that Islam is a Thought (فكرة) and a Method (طريقة). Islam is not a rigid set of laws, dos and don'ts, which precede the age or lag behind it. Instead, Islam has practical rulings that are applicable for all eras and places and upon every human lineage, be it Arab or non-Arab, black or white, olive or ruddy. Thus, Islam was revealed to humans in their characteristic of being human and this ideology was revealed by the Creator (swt) of humans, Allah (swt). Allah (swt) knows both what is appropriate and inappropriate for humanity. Allah (swt) said, **أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ،** “**Does He who created not know, while He is the Subtle, the Acquainted?**” [Surah al-Mulk 67:14]

Thus Islam is a Thought (فكرة), a Creed (عقيدة Aqeedah) and Islamic Legal Rulings (احكام شرعية Ahkam Shariah)

Ahkam Shariah). And Islam is a Method (طريقة), which comprises of Islamic Legal Rulings (احكام شرعية Ahkam Shariah) that clarify how to implement the Aqeedah and Islamic Legal Rulings (احكام شرعية Ahkam Shariah). Thus, Allah (swt) commanded to have belief in His being Wajib ul Wujood (Indispensable for Existence واجب الوجود) and in the Prophethood of Muhammed (saw), which are Rulings from Thought (فكرة). He (swt) prohibited the Apostasy from Islam and commanded the carrying the Call of Islam to the world. Hence the Rulings that clarify the Manner (كيفية) of Implementation (تنفيذ) of the Commands (أوامر) and Prohibitions (نواهي) are of the Method (طريقة), such as the rulings of Apostasy, the Rulings of Jihad and the Rulings regarding the Arab and non-Arab mushrikeen. Allah (swt) commanded Chastity (عفة) and forbade Adultery (زنا Zina), He (swt) commanded protection of private property and forbade stealing and He (swt) commanded protection of the soul and forbade killing, which are Rulings of Thought (فكرة). Hence the Rulings that clarify Manner of Implementation of the Commands and Prohibitions are of the Method, such as the punishment for Zina, the punishment for stealing and the execution of the killer. Allah (swt) commanded the establishment of the Khalifah and forbade the Muslims to remain without establishing the Khalifah for more than three days, He (swt) commanded to establish judges who settle the disputes, He (swt)

commanded to take care of the affairs of the Muslims and prohibited injustice, cheating in trade, monopoly and oppression. Thus the Rulings of the Method, that clarify the Manner of the Implementation of the Commands and Prohibitions, are the Rulings of trading, judiciary, state treasury (Bayt ul-Maal), Injustice in Ruling (Mudhalim) and Hisba (Prevention of fraud upon the public). Allah (swt) commanded to feed the poor and needy and prohibited allowing anyone to be hungry through need, which are Rulings from Thought (فكرة). Thus Rulings of the Method are those Rulings that provide wealth to the poor and prevent anyone from being hungry through poverty, such as the Rulings of Maintenance (Nafaqah), the Rulings of Zakat and the Rulings related to Bayt ul-Mal. This is how every Ruling that clarifies the Manner of Implementation of each Command from the Commands of Allah (swt), as well as each Prohibition from the Prohibitions of Allah (swt), is from the Method.

Thus, Method comprises of Legal Rulings. It cannot be said that there is no specific Daleel (دليل) for the Decisive Request (طلب جازم) from the Legislator (الشارع) regarding the Obligation (وجوب) of Abiding (تقيد) to Method (طريقة). The Evidence for it are the Evidences indicating the Obligation of Abiding to the known Legal Rulings. These Evidences include Saying of Allah (swt),

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ
وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا^ع “But no, by your Lord, they
will not [truly] believe until they make you, [O
Muhammad], judge concerning that over which they
dispute among themselves and then find within
themselves no discomfort from what you have judged
and submit in [full, willing] submission”. [Surah an-
Nisa’a 4:67]. And His saying, وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ
عَنْهُ فَانْتَهُوا^ع “And whatever the Messenger has given you -
take; and what he has forbidden you - refrain from”
[Surah Hashr 59:7] amongst other well-known Evidences.

Allah (swt) did not reveal the Legal Rulings to treat problems just so that a man to implement these rulings as he wishes. Allah (swt) did not order, ‘Don’t steal,’ ‘Don’t do Zina’, ‘Don’t eat the food of others,’ ‘Don’t drink wine’ without specifying how to implement them. So, Allah (swt) ordered not to steal and also provided the Rulings that clarify how to implement this prohibition, which are the Rulings regarding stealing, plundering, robbery and usurping. Thus Allah (swt) has not only clarified all the Rulings that are necessary for a man in his life, but also clarified all the Rulings that are necessary to implement these rulings. Allah (swt) did not provide any Ruling, whether to treat the problems or how to implement these treatments, except that He (swt) has

clarified them all. Hence, Islam is a Thought and Method. Its Thought include the Creed and Rulings that treat life's problems, such as believing in the validity of Islam, Quran and Sunnah, and the invalidity of Disbelief (Kufr), as well as the rulings of trade, marriage, lease and Salah. As for the Method, it is comprised of Rulings that clarify on how to implement this Thought i.e. how to implement the Aqeeda and Legal Rulings, such as rulings of Jihad, spoils of war, *al-Faie* and apostasy, the rulings of punishments like Hudud, *Janayath* and Ta'zeer, and the rulings of Dawah, accounting the ruler, enjoining the good and forbidding the evil.

Adherence to the Method is an Obligation and non-adherence to it is a Sin. And whoever does not adhere to the Method and takes another Method, whilst believing the non-validity of the other Method, this action of his is an action of Disbelief, (may Allah protect us). So, whoever does not adhere to the rulings of Islam in its characteristic of being a Method for implementation, while believing in the non-validity of not adhering, such as the amputation of the hand of the thief, for instance, then he commits disbelief (Kufr). If he does not adhere to it out of laziness or leniency or similar, then this action of his is disobedience. And from here the rulings for rulers and judges come in terms of whether it is disbelief (Kufr)

or disobedience, since ruling and judiciary are Methods. A judge who gives the verdict of detaining a thief and not amputating the hand should be looked at. If he gives that verdict without believing the correctness of amputating the hand of thief and its validity, then he commits disbelief (kufr) and apostatizes from Islam. If he gives that verdict due to submitting under to the wish of a ruler, while believing the correctness of amputating the hand of thief and its validity, then he commits sin. In both cases, he commits sin. The case is also similar for the rulers. Hence, Adherence to the Method i.e. the Rulings that clarify how to implement Rulings reaches the level of severity due to the saying of Allah (swt), **“فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ** **“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge”** [TMQ 4:65]. It reaches the level of severity such that whoever does not believe, commits disbelief (Kufr) (May Allah protect us).

The issue of Muslims that did not change, and will not change, since the Revelation of Islam, up until now and until the Day of Judgment, is the propagation of Islam through a specific Method which is Jihad, subduing the people by force to adhere to the Rulings of Islam. It is therefore the conflict of Muslims with other nations is within the nature of Islam and consequently it is within the nature of Muslims. Moreover, the existence of the Sultan (Authority) or state represents the soul of a body, in the

issue of Islam. The issue of Islam neither exists nor survives without the authority. Without the authority, neither will the light of Islam enlighten life, nor will Islam exist. The conflict which the Muslims enter with the other nations is an intellectual conflict, whose tool is material, whether it is in Jihad or subduing the people to the Rulings. Indeed, the people will be called to Islam prominently during Jihad, before the fighting starts. In the subjugation of people to the Rulings of Islam, punishment will be given only over obligations and prohibitions, and only after the declaration of the Rulings to the people and their familiarization of the Rulings. In either case, the authority itself leads the Ummah for Jihad and establishes the Hudood of Allah as an authority based on a Thought and proceeding according to the Thought. This authority proceeds by blending with the Thought, such that any distinction or separation from the Thought is incorrect. Therefore, it is not easy for those who confront the Islamic authority to stand against it, as their confrontation is purely materialistic and their authority is a materialistic authority. Whereas the Islamic struggle is an intellectual struggle whose tool is material and whose authority is an authority, based on the Islamic Thought. This is the reason why Muslims always won the wars, though they lost in many battles. Perhaps, this reveals the secret of Muslims being commanded to stand against a force of that is ten times greater than their strength, which was eased for the Muslims by commanding them to stand

against the force that is twice their greater strength. In fact, it is not permitted for the Muslims to be routed by a force that is double their strength. This is because the strength of Thought, upon which the authority is based and upon which the life of the individual is based, is ten times greater and stronger than material strength. Hence the most important thing in this conflict of Muslims, which they must enter with the people, is the intellectual aspect upon which material strength is based, or in other words, the establishing the material strength upon Thought.

The people who entered into bloody conflict with the Muslims did not realize the extent of the power of Islamic Aqeedah i.e. the Thought in the material force. So they relied upon increasing their materialistic strength against the Muslim force to defeat the Muslims. However, despite their increasing strength, Muslims were victorious over them although Muslims were weak and small in numbers. Increasing material strength did not benefit these people in battlefields, and victory remained for the Muslims alone. This was the case of the Mushrikeen with RasulAllah (saw) and his Companions (ra). This was also the case of the Romans and Persians with the Companions (ra) of the RasulAllah (saw). This was the case of all the disbelievers who entered into war with the Muslims throughout the era of Islamic ruling. Muslims lost in no more than twice during the Islamic era. Once was during the crusader war, where Muslims lost, although they returned to war,

resumed fighting and finally were victorious. The second occasion was during the Nineteenth Century, where they were ultimately defeated in the First World War.

Today the whole world is trying to emancipate itself from Western hegemony. It is only natural for Muslims to try eradicate Western hegemony and challenge the Western interests in their lands. However, will the world achieve the end of the Western hegemony? Will the Muslims eradicate the Western influence? What makes Muslims proceed in the correct path is their realization that their fundamental issue is not emancipation from Western hegemony alone. That in itself, is only a natural reaction, for man to resist hegemony and can never be content with slavery. The issue of Muslims is the issue of Islam alone, which is the propagation of Islam through Jihad and subduing the people by force to the Legal Rulings. The correct Method is to enter into conflict with all nations in terms of material conflict, bloody conflict, in order to spread Islam and subjugate the people to its Rulings. This is the correct Method and there is no Method for the Muslims other than this Method. There can be no Method for Muslims other than this, as they are Muslims. Therefore, there is no option for Muslims in this progression. Muslims are compelled to proceed in this, if they want to remain as Muslims and to remain as an Islamic Ummah. This is because this conflict is not only within the nature of Muslim, it is in the nature of Islam itself.

However, entering into this conflict for the sake of the issue of Muslims will only come into being with an authority and it is not any authority, but only an Islamic authority. Thus, the Islamic authority must exist first, to be followed by an immediate entry into material conflict with nations. Thus the work to establish the Islamic authority is an action for which the effort must be focused upon. This is because there is no issue of Muslims before its existence. There is no way to work for the issue or within the issue, before its existence. In order to start work, rather to be able to work, it is necessary to restrict all efforts towards establishing this particular authority, the authority of Islam. The reality is that establishing the authority of Islam in the Muslim World is easier than establishing any authority, whether it is the nature of the authority as an authority, or the nature of an Islamic authority as an Islamic authority. As for the nature of the authority, the authority lies in the Ummah or in the strongest faction within her. The people in any Islamic land are Muslims, so establishing an Islamic authority amongst them is easier than establishing any authority. As for the nature of the Islamic Authority, it is obligatory for a Muslim to stand before ten times greater force at the initiation of the authority, and then to stand before a twice greater force in any other prevailing case. If those who establish the authority are the minority in a land, then they are able to prevail over ten times their number. They are far more capable to establish an Islamic authority,

than others who want to establish any other authority. Indeed, establishing the Islamic authority in the Islamic world is far more imminent than establishing any other authority. Therefore, we should remember the saying of Allah (swt), **“وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا”** **“And if there are among you one hundred [who are] steadfast, they will overcome a thousand”** [Surah al-Anfaal 8:65] And His (swt) saying, **“إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ”** **“If there are among you twenty [who are] steadfast, they will overcome two hundred.”** [Surah al-Anfaal 8:65].

In this way, Islam is based on the Aqeedah, from which a unique comprehensive system emanates that brings happiness to humankind and solves its problems. The great Islam has a Method of implementation, which is the Islamic State that rules by Islam. This great Islam will remain merely as a great ideology, unless it is implemented as a state by the Islamic Ummah, which is led by a political party that is knowledgeable of the Rulings of Islam. However, this party is in need of material strength to reach the position of ruling. The people of this strength are the people of Nussrah from amongst the armies of the Islamic world. These are the ones who realize the issue of Islam is the implementation of Islam in the affairs of the people and propagating Islam through a particular Method which is Jihad and subduing the people by force to abide by its rulings. The material conflict with the people is through the Islamic authority. Without this Method, Muslims will

neither liberate themselves from Western hegemony nor remove its interests amongst them. Furthermore, they will not remain as an Islamic Ummah. The people of power do not have right to claim themselves as an Islamic force, whilst they turn their backs upon the Ummah and do not support the Deen of Allah (swt) by granting Nussrah to the party which holds the project of reviving the Ummah. Whilst turning their backs, they would have denied the cause of their existence in this life as servants of Allah (swt). Allah (swt) said, **“وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ”** **“And I did not create the jinn and mankind except to worship Me.”** [Surah adh-Dhariyaat 51:56]. Worshipping Allah (swt) is indivisible and so it is not permissible for an officer and soldier to worship Allah (swt) just by performing Salah, Fasting, Umrah, Hajj and Zakah, while he does not perform what is more obligatory than these, which is granting Nussrah to Islam, raising the banners of Islam and marching upon the face of the Earth through Jihad in the Path of Allah. Therefore, the responsibility has become attached to the shoulders of the people of Nussrah, until they perform Jihad in the Path of Allah (swt), by establishing Islam in ruling and carrying Islam as message, guidance and mercy to all of humankind. Allah (swt) said, **“يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ”** **“O you who have believed, if you support Allah, He will support you and plant firmly your feet.”** [Surah Muhammad 47:7] ■

The 2020 Budget Dilemma

Khalid Salahudin

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The global COVID-19 pandemic has engulfed many countries, with the disease placing pressure on health care, and the lockdown affecting economic activities. For Pakistan, having just entered an IMF program, the situation does not bode well. Dr Abdul Hafeez Shaikh, the Advisor to the Prime Minister, Imran Khan, on Finance and Revenue is scheduled to present the budget within the next month or so.

Dr Abdul Hafeez faces the specter of the twin deficits, regarded as problematic for developing countries with no real industrial base. There is discussion of the severely limited options available to him, but what he really faces is the accumulated obstacles ensuing from the decisions undertaken after 1988. The IMF driven structural adjustment programs, post-1988, left the country with declining levels of industrialization. Not only did this lead to a narrow export base, accentuating the current account deficit, but also prevented the development of an import substitution industry. The industrial policy outlined in the 1988 Letter of Intent, committed by the government

of Pakistan, removed government protection of industries, liberalized the trade regime with export incentives¹ but a liberal import tariff regime, withdrawal of subsidies on gas, electricity, fertilizers and so on. The objective was clear – the import of many commodities would be cheaper than domestic production, leading to de-industrialisation.

The long term impact on employment opportunities was going to be significant, with a large percentage of the population resigned to permanent poverty, keeping them out of the tax bracket. In parallel, the World Bank, the IMF sister organization, drove the 1990 power policy, resulting in a reversal of our power production from hydroelectric to fossil fuels, leading to a dependency on oil imports. In 2010, the cost of electricity generated by hydel was Rs 1.03kWh, whilst it was Rs 8.5/kWh with oil. The double whammy is that not only do exports, industry needs energy, become more expensive, but the oil import bill to generate the electricity to produce the goods to export, not only exacerbated the current account deficit, but gave rise to the current circular debt. The solution is rather obvious – investment in industry to develop an indigenous demand based economy, but this would require extensive investment, something of an anathema for Pakistan’s governments.

¹ Issues in Pakistan’s Economy, Syed Akbar Zaidi, Page 140

The exports for April dropped by 54% for the same month last year, showing a drop of almost \$1 billion from July 2019 to April 2020². Pakistan's exports are almost equally divided between Asia (37%), Europe (37%) and the US (26%), and all these regions are severely affected by the COVID-19 pandemic. Hence exports are projected to decline by almost 20%, if the pandemic persists³. Given the additional demand contraction, ensuing from the IMF program, these reductions in exports will accentuate the current account deficit. Whilst the drop in oil prices has helped in reducing the oil import bill, this has been associated with a drop in domestic demand, with the commensurate drop in fuel tax revenues. Another consequence of the IMF program was reduction in revenue from direct and indirect taxes, due to demand contraction, placing a greater burden on the tax filers of the country. The drive to increase the tax base has failed miserably, as an increase in tax filers of 40% was associated with an increase in revenues of only 17% as of January 2020.

From a western capitalist perspective, the existence of chronic fiscal deficits means that the government is unable to cover its expenditure, via its tax revenues, having to resort to borrowing to cover its expenditure. For

² <https://tribune.com.pk/story/2214944/2-exports-slip-1b-april/>

³ <https://nation.com.pk/13-Apr-2020/pakistan-s-exports-can-contract-by-19-7-percent-if-covid-19-lasts-longer-than-expected-wb>

the case of Pakistan, financing of these fiscal deficits will result in higher government debt. The subsequent increase in interest payments which will further augment the fiscal deficit. As it stands now, the public debt servicing cost has jumped to Rs1.9 trillion⁴ in the first nine months of the current fiscal year, equivalent to 79% of net federal revenue. A state may not have funds to fulfil its expenditure policies, and will naturally borrow, but the point worth pondering on is how the basic contract of interest has led to the formation of an enormous money market, which siphons funds away from the investment required to generate a strong indigenous demand based economy. How can a system allow contracts to exist, such that those who possess wealth multiply their wealth, without any effort, and actually lead to the destruction of real economic activity? The inherent inequality of distribution caused by the interest contract has wreaked havoc on the West, with the likes of Thomas Piketty, a French economist who in his book “Capital”, actually calls for a "confiscatory" global tax on wealth.

For Dr Abdul Hafeez Shaikh to reduce the fiscal deficit, he has to increase tax revenues. However, the post-1988 IMF dictated structural adjustment program led to declining levels of industrialization. The extreme unequal distribution of wealth means that a very small

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<https://tribune.com.pk/story/2215777/2-pakistans-debt-servicing-soars-rs1-9tr/>

proportion are the largest earners, whilst a very large proportion earn very little. So, the lack of revenue, and hence fiscal deficit, is only a natural consequence of the unequal distribution of wealth, produced by the Western Capitalist system. In a working population⁵ of around 110 million, if only 1 per cent are tax filers, are the remaining 99% tax dodgers, or that most of the 99% cannot find employment or do not earn enough to fall into the minimum tax bracket?

In parallel, for Dr Abdul Hafeez Shaikh to improve the current account deficit, the only option is to increase exports and decrease imports. He does not possess any fiscal space to perform what is required for this, which is fundamental investment in industry. Hence the actual problem facing Dr Abdul Hafeez Shaikh today is not one of tinkering with tax slabs, printing money, rebates and amnesties, rather he is facing the fruits of the policies dictated by his own institution, the World Bank, for which he was country head for Saudi Arabia and as a Senior Official advised 21 countries in Asia, Africa, Europe and Latin America. Moreover, these dictated policies were practically implemented by a caretaker prime minister and former senior vice president of the World Bank, Dr Moeenuddin Ahmad Qureshi. So, if Dr Abdul Hafeez was sincere, he would have to reverse all the policies that his

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http://www.finance.gov.pk/survey/chapters_13/12-Population.pdf

predecessors have implemented. However, that would require going against IMF and World bank policies, which would be blasphemous – economically speaking. Even the likes of Joseph Stiglitz, Nobel laureate in Economics have questioned the validity of these policies. Referring to Capitalism he states⁶ “It’s rigged in the obvious sense: some—the rich and powerful and their children—have better opportunities than others, enabling the perpetuation of advantages. There is not the competitive, level playing-field described in textbooks: in sector after sector, there are a few dominant firms that create almost insurmountable barriers to entry. Too many become wealthy not by adding to the size of the nation’s economic pie, but by seizing from others a larger share, through exploitation, whether of market power, informational advantages or the vulnerabilities of others.”

To put it rather bluntly, Dr Abdul Hafeez Shaikh, is a pure IMF and World Bank man, with Western capitalist economic thinking running through his veins. Is he going to reverse the policies that the IMF and World Bank have instituted? Does he even have the sincerity to accept that the problems he is trying to solve are a consequence of the very policy he believes in? People like Dr Abdul Hafeez Shaikh do so even though Allah (swt) warned, **أَلَمْ**

⁶ <https://www.economist.com/open-future/2019/07/08/if-capitalism-is-broken-maybe-its-fixable>

تَرَى إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ
أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ
يُضِلَّهُمْ ضَلَالًا بَعِيدًا “Have you seen those (hypocrites) who
claim that they believe in that which has been sent
down to you, and that which was sent down before
you, and they wish to go for judgment (in their
disputes) to the Taghut (false judges, etc.) while they
have been ordered to reject them. But Shaitan (Satan)
wishes to lead them far astray.” (Surah an-Nisa’a
4:60)The Capitalist systems’ metric for measuring
economic progress - growth – is defined as the increase
in the production of economic goods and services, over a
specific period of time. Neither the human being and his
needs or full employment across society are included in
that understanding of growth. To illustrate this, a report
in The News⁷ published 23rd April 2020 stated: “In an
online detailed presentation given to selected economic
analysts by SBP Governor Dr Reza Baqir and Deputy
Governor Murtaza Syed on Wednesday projected that the
GDP growth would shrink and might be standing at
negative 1.5 percent for the current fiscal year”

How does a -1.5% growth translate into knowing
how many individuals of the country have a job or go to
sleep hungry? For all the economic models the capitalist

⁷ <https://www.thenews.com.pk/print/648535-more-steps-can-be-taken-on-interest-rate-state-bank>

have used such as dynamic stochastic general equilibrium models, or trickle-down effect, modern monetary theory, etc, they cannot solve this basic problem. They cannot solve this problem because they are in origin from Kufr, outside the laws of Islam.

The economics of Islam is rather simple in this sense. There are no complex theories such as these. There are only laws of Allah (swt), to be implemented by the individual and the state. But the practical manifestations of these laws address the economic life of human beings, and in a radically different way.

Islam focuses on satisfaction of the basic needs of a human being – food, shelter and clothing. The state obliges the man to fulfil the needs for all those under his responsibility, whilst the state intervenes for those who are unable to fend for themselves. Healthcare and access to food are basic rights that must be enjoyed by all citizens, for the Messenger of Allah (saw): « مَنْ أَصْبَحَ مِنْكُمْ «
«آمِنًا فِي سِرْبِهِ مُعَافَى فِي جَسَدِهِ عِنْدَهُ قُوَّةٌ يَوْمَهُ فَكَأَنَّمَا حِيرَتُ لَهُ الدُّنْيَا
“Whoever wakes up secure in his family with a healthy body, having food for the day, it is as if the entire world is given to him” (Narrated by al-Tirmidhi). And the Prophet (saw), the head of the state, has made maintenance of the poor person who has no relative capable of maintaining them to be upon the State due to his (saw) words, «مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ وَمَنْ تَرَكَ كَلًّا فَأَلَيْنَا» “If

somebody (dies among the Muslims) leaving some property, the property will go to his heirs; and if he leaves dependents (orphans), we will take care of them.” [Bukhari]

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تَكْفَى نَفْسٌ إِلَّا أُوْسَعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ

“But the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father).” [Surah al-Baqarah 2: 233]

The practical consequence is that the key element in generating and maintaining demand, the human being, is enabled. By taxing the wealth and not the income, the total disposable income available to the individual is increased. It is the individuals of society that then generate the aggregate demand. So, why measure the growth of a society in terms of goods and services when members of society are not able to actively generate the demand to fulfil their basic needs?

The fiscal policy is related to revenues and the manner by which those revenues are spent in society. A fiscal deficit in itself is not a good or bad thing, rather the

important thing is its composition. As mentioned above, the public debt servicing is now around 79% of revenue (of which 86% is domestic debt), and projected to increase. So, Islam solves this problem simply by forbidding the contract of interest. Allah (swt) said, **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ * فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ﴾** “O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger.” [Surah al-Baqarah 2: 278-279].

The permanent sources of income in Islam for Bayt ul-Mal include Jizyah, Kharaj and Zakah. By taxing the wealth, the state needs to impose only a very small level of taxation to generate the same level of income as that generated from taxing the income.

The notion of borrowing from the wealthy in society is nothing new, and the concept of fiscal deficit existed even at the time of the Prophet (saw). Allah (swt) mentions in the Quran: **﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ﴾** “Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times? And it is Allah that decreases or increases (your provisions), and unto

Him you shall return.” (Surah al-Baqarah 2:245). The funding of fiscal deficits is the responsibility of the wealthy, and their reward is multiplied by Allah (swt) in the hereafter. In order to fund the battle of Tabuk, Hazrat Abu Bakr brought all of his property, which amounted to four thousand dirhams, Hazrat Uthman gave three hundred camels with the goods on them and also gave fifty horses and one thousand coins of gold and Abdurrahman b. A'wf helped the campaign with four thousand dirhams. Many Muslims did their best to join the help campaign. Some of them brought dates; some brought their camels for the service of the army. None of them avoided help; nobody paid attention to the size and amount of what they brought. This contribution by the wealthy is consistent across many economic activities of the Prophet (saw). In the same ilk, the Muslims of Pakistan donated over Rs500million during the recent Ehsaas Telethon. Yet, Imran Khan and COAS Bajwa forced the industrialists of Pakistan, those responsible for exports, to pay the post IMF policy taxes to fund the 79% debt servicing bill, but did not consider a request to outstanding domestic creditors to forgive the state debts.

A further unique aspect of the Islamic economic system is the concept of public property. RasulAllah (saw) said, «الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثِ الْمَاءِ وَالْكَلِّ وَالنَّارِ» “**The Muslims are partners in three things, waters, feeding**

pastures and fire (energy).” (Ahmad).

The reference to water, pastures and fire (energy), effectively define community utilities that are indispensable to the society at large, and cannot be privatized for the benefit of a select few. The criteria for determining things to be a public utility is that in the absence of its availability, the community would disperse in search for it. Hence, water, oil, gas, mineral resources are such items that fall in the description of the hadith. Privatised companies such as PPL, SSGC, SNGP, K-Electric fall within this description. Simple calculations of their cumulative profits based on published figures for year ending 2019 places the sum at around Rs400 billion, which is almost 40% of the fiscal deficit. From the hukm based on the above hadith, these are monies that are due to the bayt-ul-mal to spend on the Ummah, but which accrue to private pockets. So a fiscal deficit is inevitable when the key utilities that are meant to benefit the Ummah are privatized.

In the same way that Islam obliges the state to protect the individuals, being an expansionary state, Islam obliges Jihad to protect the state. Whilst Islam describes it as Jihad, the western capitalist nations describe their expansionary policy as a defense. This obligation necessitates the development of an industrial defense

ecosystem. This ecosystem will spawn a heavy machining industry, indigenous supply chains, research and development in most disciplines, excellence in educational institutions, excellence in software and all associated technologies. Since this is for indigenous development, the basis of an indigenous demand based economy will be laid, rendering the import and export activities to support these developments, not displace them. The capability to establish this has existed in Pakistan since its inception, but it has been systematically eroded by democratically elected governments who have legislated for their own benefit, and post 1988, for the benefit of the World Bank, IMF and the West. There is a dearth of human capital that can excel in these tasks, only if the system provides the opportunities.

In conclusion, the problems facing the country economically and beyond are not limited to bad governance, rather they are connected to a capitalist system which enables the west to implement their colonial policies through a corrupt democratic class. Hence, this complete system must be uprooted, and replaced by the Khilafah (Caliphate) on the Method of Prophethood, establishing the ruling by all that Allah(swt) has revealed, as a Rehman for the whole of mankind. ■

Islam's Conception Of A World Order

Engineer Moez

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The question of World Order is intimately linked to the self-image of a nation or a society. How does that society view itself? What is that society's mission? What is that society's identity? And how does this self-image of the nation relate to other societies and relations in the World? So the quest for a World Order is a nation or society's quest for its relationship with other nations and societies in the World, in a manner which reinforces and reaffirms that nation or society's own self-image. So the quality, nature and shape of World Order at any given time is a direct consequence of the ideological orientations, interests and passions of the most powerful nation or nations at that time. It is therefore more appropriate to see World Order as a natural consequence of the competition between great powers, where each nation or society seeks to impose its viewpoint about how relations between different societies should be organized, on others, and what we see as the final structuring of the relations, between different nations or societies of the World, is a function of the power and influence of the strongest nations involved in this competition. Thus it is

important to approach the question of establishing a World Order in a cautious manner. World Order is not and should not be defined as a stable institutional mechanism of organizing the relations between different societies of the World in a permanent manner. For such an approach misunderstands international relations and does not differentiate between a domestic society and an international society.

What sets the domestic society apart from an international one is in fact the permanency in the nature of relationships in a domestic society, which is absent in international relations. Domestic society comprises of permanent relations between members of the society and so the members of the society develop concepts, convictions and criteria towards organizing these permanent relationships. Once a consensus about how these relationships are organized is reached, the domestic society appoints a ruler or authority to manage these permanent relationships of the society, according to the concepts, convictions and criteria which the domestic society holds towards these relationships. It is important to note that what changes in the domestic society as result of an ideological transformation is the concept, convictions and criteria of the society towards organizing the relationships between its members, not the permanency of the relationships between members of the

domestic society. This permanency of relationships dictates a fixed structure of organizing the domestic society which comprises of the masses, the dominant thoughts and emotions about the relationships in the society, and the authority, which manages those relationships, according to the dominant concepts and convictions of the society.

This is not the case with an international community. There is nothing permanent about the relationships between different societies. For relationships between different societies are a function of the viewpoint of individual states, as to how these states view themselves, and hence their relationship with the World. Thus, no permanent consensus about the nature of international relations can exist among different nations of the World. Naturally, if there are no permanent relationships between nations, there is no authority required to manage international relations between different societies. So, the quest for permanent institutions to organize a World Order, with structured relations between states is a false quest. It is rather an ideological position of the West and her specific viewpoint about organizing the World affairs.

It is however possible to see a permanency and consistency in approach towards organizing a particular nation's relationship with the rest of the World, where a

nation adopts a permanent, fixed and inflexible method in its approach towards organizing its relationship with the rest of the World. Such a permanent approach would be adopted by ideological nations which adopt a fixed method in the conduct of their foreign relations. However, this permanency of approach emanates from the internal organization of that nation and its viewpoint about life and its own self-image. It is not automatically going to shape the World in a fixed structure of organized relationships. Any permanency in the relations between different nations of the World would be only be visible if an ideological nation with a fixed approach towards foreign relations becomes the dominant and most influential nation of the World. Such a nation would use its power and influence to force the world upon its specific view about how relations between different nations of the World are organized.

The Western view towards World Order seeks to introduce permanency in international relations, thus aiming to shape these relations according to the Western viewpoint. The foundational idea of the Western conception of World Order is the concept of Westphalian sovereignty, developed by the warring nations of Europe in 1648 in the German state of Westphalia. At Westphalia, States were recognized as political units independent of the Christian Churches they committed to,

an intra-Christian peace was agreed upon, ending the sectarian wars in Europe and the idea of the State was confined to territorial boundaries, in the image of nations rooted in ethnicities with a history of existence as single societies or within certain geographical limits. Thus international relations would now be conducted with a certain permanency in their nature; the foremost being the inviolability of the territorial boundaries of the States, the defining of a society's identity as a nation either rooted in a particular or a set of ethnicities or a people confined to certain geographical limits and a commitment to respect and protect a particular society's right to define its own ideological orientation. Instead of States conducting their foreign relations in accordance with their own viewpoint about such relations, States were asked to commit to aforementioned principles in the conduct of their foreign policy, thereby setting the basis of an international order, which would structure international relations on the principles mentioned above. The natural question which arose about such an approach to international relations was; what if a state or multiple states refused to abide by the principles mentioned above in the conduct of their foreign relations? It was agreed that a coalition of States will be mobilized to force the dissenting State or States in to reverting to the principles agreed in the peace of Westphalia. Thus, the quest for permanency in

international relations based on certain principles gave rise to the need for an international authority to ensure that such a permanency is ensured and such principles adhered to. This idea of ensuring the commitment of States to the principles agreed at the peace of Westphalia, through the mobilization of a coalition of States was conceptualized as maintaining the Balance of Power, one of the defining organizing principles of the modern system of World Order, first championed by Europe and then the US, which can easily be referred to as the Westphalian conception of World Order. The Congress of Vienna held in 1814-1815 was organized to revert the European Order back to the pre-Napoleon Balance of Power where Britain, Austria, Prussia and Russia formed a coalition of States to check France's expansionist designs and made geo-political adjustments, like annexing multiple German States in to Prussia to strengthen it as a State, so that it can act as a check on French Power on Continental Europe. The Concert of Europe represented the European balance of power in two phases, the first from 1815 to the early 1860s, and the second from the early 1880s to 1914. The first phase of the Concert of Europe, known as the Congress System or the Vienna System after the Congress of Vienna (1814–15), was dominated by the five Great Powers of Europe: Austria, France, Prussia, Russia, and the United

Kingdom. Seeking to maintain the Balance of Power in Europe, France, Russia and Britain declared War on Germany culminating in World War-I after Germany's announcement of war against Russia. And it was the effort to revert the Balance of Power in Eurasia to its pre-existing configuration that the US, Britain, France and Soviet Russia formed a coalition of States against Germany, Italy and Japan in the Second World War to check their expansionist designs. And it was the formation of the North Atlantic Treaty Organization (NATO) in Europe, comprising of the European states and the US which aimed to keep the Balance of Power in Europe against Soviet expansion and later Russia.

The concept of Balance of Power in its origin was a pragmatic reflection of the power realities on continental Europe. No power in Europe was strong enough to single handedly dominate the whole of Europe. Although on different occasions different powers were able to dominate other powers in individual conflicts, complete domination against a coalition of powers was not achieved. It was this pragmatic reflection of power realities in Europe which was developed into an operational concept of Balance of Power, used for maintaining and managing a European and then later a World Order.

The idea of Westphalian sovereignty was not a rigid

concept of territorial limitations on the boundaries of the states. It was rather a restraint and check on the ambitions of Great Powers who had both the ability, motivation and ambition to territorially alter their own and the boundaries of other states. So in its origin the idea of Westphalian Sovereignty and the related concept of Balance of Power sought to distribute global power amongst the Great Powers of an era; not necessarily rigidly putting a constraint on the physical expansion of their territorial boundaries and empires. Thus, we see Russia continue to expand its territorial boundaries in all of the last four centuries. Germany expanded its boundaries in the earlier and later halves of the nineteenth centuries, while France and Britain continued to expand their colonial empires in Africa, Asia and the Americas from the seventeenth century onwards, whilst the US continued to territorially expand its territory through much of the nineteenth century. All such expansion was acceptable as long as other Great Powers did not feel such an expansion was a major threat to their core interests. It was only after World War II that America encouraged and sought a more rigid adherence to the territorial boundaries of States, as it sought to challenge the Soviet Union and contain its expansion in Eastern Europe and Central Asia.

So the idea of Westphalian Sovereignty and the resultant concept of Balance of Power seeks to introduce

a permanency in the nature of how different areas of the World are governed and how power is distributed globally. This particular organization of international relations is not an inevitable result of the march of history, but rather a very deliberate structuring of international relations in the image of the Western viewpoint about how such relations should be organized.

As a thoroughly Western European conception of organizing global affairs which emerged in Western Europe, like many aspects of Western Civilization, the idea of Westphalian Sovereignty, as argued earlier, sought to freeze or preserve the status quo of global power distribution. The tool used towards this end was a conception of sovereignty which was rooted in a society which was ethnically homogenous or a society which historically existed as a unified entity and which inhabited a certain geographical area for long periods of time. Again Westphalian sovereignty was not imagined as a concept based on internal organization of societies, rather it was a concept developed based on geo-political realities and distribution of power as it existed in Europe at the time of the peace of Westphalia. When the European empires declined, whilst the US and Soviet Union rose to global preeminence, these two powers pushed for decolonization to reduce and eliminate European influence in global affairs. This wave of

decolonization led to the independence of dozens of new States on the global stage, which were conceived in the tradition of the Westphalian Sovereignty. This has been one of the most profound impacts of Westphalian Sovereignty in the organization of global affairs, along with the carving up the territories of the former Caliphate into nation states, subsequent to the Sykes-Picot Agreement of 1916. The idea of Westphalian Sovereignty was expanded to define internal organizations of societies, where new societies were carved out in different areas of the World based on the conception of a society, being rooted in ethnicity or a group of ethnicities and which were merged together to form new single societies. This conception of a society was hence not always organic even in the case where new societies were formed from homogenous ethnicities. The bond of an identity based on a common ethnicity is neither the only nor the strongest bond which holds a society together. Society is a much broader conception of a set of permanent relations between individuals living together for long periods of time. This permanency in relations spread over a vast array of relationships, developed organically after living together for significant periods of time, pushes the single society, which develops from these relationships to develop concepts, convictions and criteria, towards managing these relations and

eventually appointing an authority, which rules this society according to the convictions it holds. This more expansive and historically rooted conception of societies was missing from most of the new states which emerged on the idea of the Westphalian Sovereignty. In the absence of a powerful ideology to bind the new society together and the inertia of history to sustain the permanency of relations established over long periods, these new nation states were weak in most of cases and outright unnatural in the case of a significant number of countries. Moreover, in some cases these new societies had history acting against their functioning. Most of these societies did not have experience of actual sovereignty. Historically they were governed by imperial neighbors or Great Powers and in the case of local autonomy, as provinces administered by Great Powers or being at the frontiers of Great Powers. Even if they were governed independently in some cases, they normally never controlled or had very limited or brief experience of foreign and defense policies. Some of these new societies never had any experience of self-governance and had been ruled by Great Powers of their time or had lost their self-governance for long periods to expansionist ambitions of Great Powers. Thus it was no wonder that these new nation states were weak and faced massive governance and ruling issues. In most of the cases these

new States simply continued with the colonial or imperial structures of administration, devised by their former imperial masters, and never managed to develop indigenous and more organic mechanisms and systems of ruling and governance.

Thus what the world faces today of the issue of “failed states” and an under-developed “Third World” is the direct consequence of the universalization of the idea of Westphalian Sovereignty and the West’s insistence in the permanency of international relations based on the Westphalian ideals. It brought great misery and despair to the millions living in these new nation states which were conceived as new, and in many cases were actually, artificial societies. It is also no surprise that many of these states face internal cohesion issues, based on challenges from strong organized sub-nationalisms, which seek independence from parent states, based on the Westphalian ideal of a state rooted in ethnicity. Many modern states to this day, seek to cultivate a broader nationalism, through organized state policy, making one wonder about the rationale behind the creation of such a state, which is trying to give purpose and meaning to the society it governs after it has been established. In some cases such an effort of cultivating a broader nationalism to unite a society continues for decades, after the initial establishment of that State, without much success. This

phenomenon of weak and failed states present in different areas of the World today further consolidates and strengthens the grip of Great Powers over world affairs. Furthermore, it helps consolidate the distribution of global power between Great Powers, something which the treaty of Westphalia originally envisaged.

A cursory look at global affairs today and the Great Powers which shape them reveals that the effective and most influential great powers of today have historically been single societies for long periods of time. It is also this much smaller number of influential states which shape global affairs. Much of the geopolitical questions of today which are critical to global management of international affairs and which are central to Great Power competition are in fact questions rooted in the history and ambitions of these older societies. The US seeks to preserve its global primacy based on the historical fact that no power can dominate the globe, without controlling the twin and geographically connected space of Europe and Asia, called Eurasia. Thus, America has sought to address old geopolitical questions in different regions of the World and through specific solutions to these geopolitical challenges the US has ensured its global primacy. In Europe, the US has sought to avoid war and geopolitical competition between different European States, the foremost being Germany and France, by

providing for their security through NATO, thus lowering their need for defense spending and dampening the military ambitions of these states. Washington has deliberately sought to channel the energies of these historic and old societies towards economic development through the establishment of the European Union, hence distracting them from geopolitical ambitions of their own. Similarly, the US seeks to contain a Russia which has continuously expanded for four centuries and historically sought prestige and recognition as a Great Power through military conquest and expansion. Thus, the formation of NATO and European Union achieves for America the twin objectives of containing the powers of Europe and stopping Russian expansionary ambitions by maintaining a Balance of Power in Europe. In the Far East end of Eurasia, the historical geo-political challenge has been a belligerent Japan and its relationship with its neighbors and a very old Chinese society which seeks grandeur and prestige for its civilization. The US seeks to manage the Far East through a military pact with Japan, which serves to both contain Japan's belligerence and channel Japanese energy towards economic development. Together with its military presence in Japan and Korea, the US seeks to maintain a Balance of Power in Far East to manage the rise of China and stop it from becoming a global player. In the Southern end of Eurasia, in the Persian Gulf, the

US seeks to maintain, through its military presence there, the control of the energy resources of the region and to prevent the rise of an Islamic State on the vast geopolitical space spread over the Muslim lands. In doing so, as in the other areas of the Word, the US is acutely aware of the region's history and historical geo-political challenge posed by it. It is also in this area, where the centuries old society, governed by the Islamic State was completely dismantled and replaced by dozens of the new Westphalian nation states discussed earlier. It is this fear of history, of the resilience and the inertia of older, established, single societies, which has continued to force the US and the West to treat the Middle East and the wider Muslim World as a geo-political challenge, which has the potential to upend or radically change the global World order.

History of societies plays a very important role in determining their global influence. Unless captivated by a powerful idea which radically, completely and comprehensively alters the self-image of a society and which alters the organization of the permanent relationships which exist in a society, human societies generally tend to rely on their historical roots to find the resilience and organizing potential to marshal their creative energies and ambitions towards seeking global status and influence. In fact it can be argued that it was

only religious scripture which earlier radically altered the European World and parts of the Middle East, and then Islam which forced societies to abandon their past conception of the self and adopt a totally new self-conception and mission of life. Although the Soviet Union adopted a new ideology contrived from the human mind which radically altered the Russian society, Communism as a radical idea only truly captivated the Soviet society in the era of Lenin and Stalin. As early as the era of Nikita Khrushchev, who assumed control of the Soviet Union as its powerful leader after the death of Stalin in 1953, the Soviet foreign policy began to express the goals of the more historically rooted Russian foreign policy, seeking prestige and influence for the Russian society rather than the propagation of Communist ideas, which his two powerful predecessors espoused.

As for why history plays such an important role in a society's quest for global influence, the first reason is that being a historically influential society at a global stage by itself endows a society with a sense of superiority and confidence in its own ability and potential, which defines that society's ambition for global power. Global power is sought by nations to affirm their sense of superiority over others, to seek wealth and exploitation of resources abroad or in the service of a mission dictated by an ideology. Being a historically important influential player

can fuel all three, or any one of these ambitions. Secondly, societies with a long history of existence as undisrupted single societies tend to develop institutions less dependent on individual human brilliance and agency, reinforcing the capabilities required for global power and influence. These are capabilities like military and economic strength, technological innovation and a unique culture which breeds a sense of mission and purpose in those societies. A long history of military engagement often develops in a society a breed of fighters and a culture which puts a premium on fighting capabilities and which values and honors fighters as noble men. Similarly such societies tend to be highly industrious in the production of military armament. Long spells of prosperity and a history of innovation brings a sense of political empowerment and ambition, which wealth may bring in a society along with a work ethic and a culture of industriousness, which reinforces the productive forces of that society. A continuous engagement in the affairs of the globe builds an institution of political leaders and intellectuals who can count on the continuous legacy of political experience and expertise, extending back for centuries, in their effort to manage the affairs of the globe today. However, perhaps the most important aspect of a historical sense of mission which a society may have, is the culture and ideas which addresses

the mission, self-worth and identity of that society and the reason for its existence. It is also the inherent ability of this culture to be more universal in nature which ultimately defines a society or nation's global influence for culture and ideas are the most important and often most under-estimated components of global power. Although, being a historically belligerent military hegemon and a great economic power today with the industrial potential for rapid, substantial militarization, Japan remains unable to project power regionally because of its cultural constraints. Ethnically a homogeneous and old society, with a culture which puts a premium on war heroes and which celebrates a ruling hierarchy in which Japanese emperors are seen as possessing divine powers, Japan's sense of its own superiority unleashed in it the potential of being a great military and economic power. However, due to its inability to present its culture to the world to adopt and the unlikelihood of the world to accept it, Japan's ultimate geo-political influence is limited.

One of the largest contiguous land empires in the history of the World was established by the extremely skilled Mongol fighters under the leadership of Genghis Khan, which laid waste to many powerful States of its era and who were eventually defeated by Saif ad Din Qutuz, the Mamluk ruler of Egypt, after they had wreaked havoc in the Islamic State and killed the Abbasid Khaleefah in

Baghdad. Although their rule extended over an enormous land mass, the lack of any unique or any significant culture or ideas which they could universalize as the defining element of the Mongol Empire, meant that the Mongol Empire and rule was eventually absorbed by the areas which it conquered and which were inhabited by people possessing a superior culture. Thus the Mongol empire disintegrated in to smaller Khanates, of which the Western Khanates embraced Islam and dominated Central Asia. One of the defining elements of Islam's rise to global influence and centuries of global domination was the superior culture it possessed, which it carried to the World and which helped it consolidate its rule in the newly conquered territories. It was the spread of Western culture and its appeal in continental Europe which helped America stave off Russian influence in Europe and eventually defeat her in their competition for influence over Europe. It was the spread of Western culture which consolidated European colonialism over much of the globe, including the Islamic lands. It is only as the impact of this culture in Islamic lands recedes and the superior Islamic culture re-asserts itself within Muslim populations in Islamic lands that the West has increased in its fear of the return of the Caliphate to Muslim Lands.

Islam's view towards international relations matches the nature and reality of international relations.

Islam does not seek to impose a World Order on the globe which can only be built on a more permanent structuring of international relations. In that context Islam rejects any conception of a World Order, which is based on a formal structured organization of international relations, eventually leading to the establishment of international institutions such as the United Nations. Instead, Islam views international relations through the more organic view of an Islamic society's own self-image. Islam thus divides the World in to Dar ul Islam and Dar ul Harb. This approach towards international relations views the World from an Islamic society's own conception of itself. The Muslim Ummah is endowed by Allah (swt) with the responsibility of being the Dawah carrying Ummah. This Dawah is practically carried to the whole of the World, through establishing the rule of Islam over new societies, which do not just receive the oral and verbal invitation to Islam, appealing to their intellectual faculties, but a very tangible and practical invitation to Islam, when they observe the rules of Islam practically governing and organizing their affairs, which they witness to be superior to the previous systems of governance under which they lived. In this manner, Islam presents Dawah as a whole to individuals in their capacity as individuals, as well individuals in their capacity as members of a society. Thus, Islam employs a comprehensive persuasion policy,

appealing to the emotions of the individuals and addressing his or her intellectual capabilities as well as addressing the emotions of the society and its dominant thoughts. Islam mandates that in this comprehensive presentation of the Islamic Dawah, the recipient of the Dawah as an individual, still retains his free will and choice in accepting the new Deen for himself or herself. Thus Islam's World view divides the World into the areas, which are ruled by Islam and areas which are ruled by non-Islamic laws. Through Jihad, Islam seeks to extend the boundaries of the Islamic State and hence the rule of Islam to new areas, thus taking the new community under the direct care and ruling of Islam. Such a view towards international affairs demands that Islam categorically rejects any permanency in international relations. Islam neither seeks to distribute global power among Great Powers of the World, nor to establish a Balance of Power in international relations. It rejects international institutions because it rejects any permanency in international relationships and any authority of other States over the conduct of Islamic State's affairs in its execution of its foreign policy. Islam's policy towards the World is thus a policy based on war. Until the Islamic State is ready to militarily challenge and then extend Islamic rule onto other societies, Islam views international relations as a totally

voluntary conduct of political and military actions by States, where States are allowed to take any or all actions, without any coercion or compulsion. They are free to voluntarily join and voluntarily opt out of bilateral and multilateral treaties and all foreign societies, whether powerful or weak, as long as they are independent societies, are considered equal in the context of their right to act in the international domain, according to their own convictions and interests. Thus Islam views international relations as temporary, flexible and in a state of flux and a function of a State's own convictions, without any compulsive international law, or international culture, or a sense of compulsive responsibility through being part of a greater international community.

Islam however accepts the Islamic State's adherence to a more limited scope of international norms, such as the right of diplomatic immunity for ambassadors or norms regarding certain rules of war. However such norms are adhered to by the Islamic State and other States because of an ethical commitment and fear of public opinion and disgrace, rather than any coercion. The Islamic State is free to sign treaties with various States, which commits the Islamic State to peace and truce with any other State for a limited amount of time, provided that such a peace agreement serves the interests of Islam and Muslims. It is not allowed for the Islamic State to

establish military alliances with States of the kafireen, for it is not allowed for Muslims to fight to protect a non-Islamic entity. Fighting in Islam is for the sake of establishing the rule of Islam only. It is allowed for the Islamic State to take political actions and sign good neighborly treaties with other States, using its power and influence to open opportunities in these States to create positive public opinion towards the Islamic Dawah. Thus, Islam's vision of international relations is based on conveying the Islamic Dawah to other societies, where such societies are annexed under the authority and ruling of the Islamic State through Jihad. If for some reasons of prudence or compulsion the Islamic State is unable to annex these societies under its rule, such societies are considered as independent societies which are allowed to voluntarily conduct international relations, without any compulsion. The Islamic State can enter into treaties with all such societies, until it is ready to annex them under her authority.

The Islamic Ummah today is in a unique position to revive the Islamic civilization by re-establishing the Khilafah (Caliphate) on the Method of the Prophethood of RasulAllah (saw). It has the advantage of possessing the Islamic ideology, with its correct understanding thus possessing a radically transformative set of ideas, which alone have historically served to alter the course of

history. It also of the advantage of a strong and powerful history of Islamic rule, spread over more than a thousand years, with a legacy of institutions from that era, which serve to bolster her confidence in her ability to reclaim its place in the World as the dominant global player. Institutions such as the cultural institution of Islamic Fiqh and wider Islamic culture, whose strengthening and revival has served to crystallize the Ummah's understanding of the ideology, the institution of Jihad and the willingness to fight the enemy even with meagre means, a powerful sense of unity rooted in the Islamic identity of belonging to a single Ummah and a sense of superiority of possessing the divine culture brought by the last Prophet, our master Muhammad (saw), all position the Islamic Ummah above other nations as the inheritor of the mission of Prophets (as), engendering a confidence in its ability to overcome great adversity based on her historical and more recent triumphs against her enemies.

The discontinuity of Islamic rule for more than a century however completely destroyed a vital institution necessary for global dominance. The presence of a political and intellectual class which draws upon the experiences, discussions and ideas related to Islam's historical dominance and which is able to study, contemplate and present opinions on matters of regional and global significance, in the light and service of the

Islamic State's mission in World affairs. It was this weakening of the Islamic political medium which led to the weakening of the Uthmani Khilafah and its eventual destruction. After colonialism took roots in Muslim lands, it deliberately targeted this old political and intellectual medium in Muslim lands and completely wiped it out, replacing it with a ruling elite, which was schooled in Western culture and history. This new ruling elite sought to redefine and reinterpret Muslim history in the interest of continuation of colonialism in Muslim lands, thus depriving the Muslim society of the historical experience and confidence from a long period of global dominance. This disconnect from our historical roots and our culture as the leading state of the World was perhaps the West's greatest victory over Islamic lands. It is only after the Ummah overcame this disconnect and reconnected with its roots that it is now firmly placed on the path to revival. However, the Ummah remains deprived of the Islamic political medium and from the benefit of a continuous legacy of statesmen, who pass on their knowledge and geopolitical experience, with regards to the most difficult geopolitical challenges of the World. This gap was understandable, as after the destruction of the Khilafah State, the Ummah lost its mission, purpose and aspiration to become the leading state in World affairs. It was then governed by rulers who were subservient to Western

interests. Moreover the West killed or displaced the old Muslim ruling elite. It was only in Turkey and Iran, where some of the old elite survived to a certain extent. However, even in these countries the Muslim ruling elite, under the influence of Western culture, totally abandoned its role in managing and influencing global affairs, thus totally wiping out the Islamic political medium from the Muslim World. We hope and pray that in its detailed and exhaustive efforts to understand the political events in the World, from the perspective of interests of Islam and Muslims, Hizb ut Tahrir and its Shabab, who master this understanding of global affairs, are serving to revive a vital institution, the creation of the Islamic political medium and a cadre of statesmen, who will serve as the pillar of the soon to be established Islamic State, as it seeks to assert itself in global affairs with the aim of becoming the leading state and a beacon of light and guidance for all of humanity.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا ۖ

“And thus we have made you a just Ummah that you will be witnesses over the people and the Messenger will be a witness over you.” [Al-Baqarah-143] ■

Are The Calamities In The World, Punishments For Sins?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Translated from Arabic Al -Waie Magazine

When Turkey was struck by a severe earthquake on 17/08/99, followed by devastating earthquakes in several regions, many people started to say that those disasters were sent upon the people by Allah (swt), due to their disobedience and disbelief. On the other hand, there are those who interpret this purely as a physical phenomenon, where they do not find any relation between people's disobedience and what is happening in the universe, in terms of natural events. In sha'a Allah, we will attempt in this short article to explain the correct concept and we ask Allah (swt) for guidance and reward.

From the onset, we should remember that this Universe, including its bodies, are the creations of Allah (swt). He (swt) subjected them to laws and regulations, which they do not violate, except If Allah (swt) wishes to break them, in exceptional situations, such as miracles, performed at the hands of Prophets (as). Allah (swt) has embodied in all of the creation natures and characteristics, upon which they proceed and from which they do not depart.

Allah (swt) knows all that encompasses creations before He (swt) created them and He (swt) knows what encompasses, in whole and in all parts. He (swt) is dominant over everything, for all times and in every place, be it small or big. Allah (swt) said, لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ “Not absent from Him is an atom's weight within the heavens or within the earth...” [TMQ Surah Saba' :3]. And All is written in the Preserved Tablet (*lawhul Mahfudh*) as Allah (swt) said, لَا يُعَادِرُ صَغِيرَةً وَلَا كَبِيرَةً، إِلَّا أَحْصَاهَا “What is this book that leaves nothing small or great except that it has enumerated it?” [TMQ Surah Kahf:49]. Therefore, nothing exists in the Universe or the nature randomly, i.e. without a purpose. Nothing happens by chance. Instead, everything is organized, arranged, decreed and judged by the All-wise, All-Knowing.

This explains to us how Allah (swt) responds to the supplication of righteous people who invoke. Allah (swt) knows since eternity that His (swt) so and so servant will ask at a certain time with supplication. If He (swt) accepts his Supplication, He (swt) will arrange and determine the matters in a way that the one who supplicates has his request fulfilled i.e. responding to the supplication is part of the Divine Decree (Al-Qada). This also applies to the blessings of Allah (swt) to His righteous servants. Allah (swt) knows since eternity that a certain group of His servants deserve His Blessings. So He (swt) arranged and

determined the matters since eternity, so that the blessings reach them, without any need to break the laws of the Universe or violate the properties of things.

Similarly, Allah (swt) tests and punishes whom He wishes. He (swt) knows since eternity, that some people deserve punishment in this world and that Allah (swt) will test another group of people, with some afflictions in this world. Allah (swt) is capable in all the matters and decreed them since eternity, so that all these are done upon the right and due time, while His (swt) people are confined to the laws of the universe and the properties of things.

The Sunnah of Allah (swt) had come to pass over the nations, who denied His Messengers (as) by, punishing them for their denials. However, these punishments were after giving them sufficient evidence, warning and time. Allah (swt) destroyed the people of Nuh (as) with flood, only after Nuh (as) had stayed amongst them for nine hundred and fifty years. Allah (swt) said, **كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ (9) فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ (10) فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ (11) وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ (12) وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَوَاحِ وَدُسرِ** “The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was repelled. So he invoked his Lord, "Indeed, I am overpowered, so help”. Then We opened the gates of heaven with rain pouring down, and caused the earth to burst with springs, and

the waters met for a matter already predestined. And We carried him on a [construction of] planks and nails” [TMQ 54:9-13]. Allah (swt) destroyed Firaun and his army in the River Nile, after Musa (as) and Harun (as) had called to them with clear proofs and miracles for a sufficient time. Allah (swt) said, فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ (63) وَأَزْلَفْنَا ثَمَّ الْآخِرِينَ (64) وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ “Then We inspired Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain. And We advanced there to the pursuers. ” [TMQ As-Shura’ 63-65]. And Aad, the people of Hud (as) were sent a screaming wind, as Allah (swt) said, فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَجَسَاتٍ لِّنُذِيقَهُمْ عَذَابَ الْخَزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابِ الْآخِرَةِ أَخْزَىٰ ۗ وَهُمْ لَا يُنصَرُونَ “So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life; but the punishment of the Hereafter is more disgraceful, and they will not be helped.” [TMQ Fussilat: 16]. And Thamud, the People of Salih (as), were punished as Allah (swt) says, فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ (77) فَأَخَذْتَهُمُ الرِّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ “So they hamstrung the she-camel and were insolent toward the command of their Lord and said, "O Salih, bring us what you promise us, if you should be of the messengers." So the earthquake seized them, and they

became within their home [corpses] fallen prone.” [TMQ Surah A’raaf : 77-78].

And the People of Lut (as) were punished as Allah (swt) said, **إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ (81) فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنصُودٍ (82) مُسَوِّمَةً** “Indeed, their appointment is [for] the morning. Is not the morning near?”. So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were] marked from your Lord. And Allah's punishment is not from the wrongdoers [very] far.” [Surah Hud : 81-83]. And the People of Shoaib (As) refused and challenged him to bring the punishment. Allah (swt) said, **قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ (185) وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ الْكَاذِبِينَ (186) فَاسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِن كُنْتَ مِنَ الصَّادِقِينَ (187) قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ (188) فَكَذَّبُوهُ فَأَخَذَهُم عَذَابٌ يَوْمَ عَظِيمِ** “They said, "You are only of those affected by magic. You are but a man like ourselves, and indeed, we think you are among the liars. So cause to fall upon us fragments of the sky, if you should be of the truthful." He said, "My Lord is most knowing of what you do." And they denied him, so the punishment of the day of the black cloud seized them. Indeed, it was the punishment of a terrible day.” [TMQ Surah As-Shu’ara: 185-189].

And when Muhammed (saw) was sent, the Sunnah of

Allah was changed to destroy the Kuffar, who denied His Messenger (saw). This change is apparent in the following divine texts:

1- Allah (swt) said, **وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ (32) وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ** “And [remember] when they said, "O Allah, if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment." But Allah would not punish them while you, [O Muhammad], are among them, and Allah would not punish them while they seek forgiveness.” [TMQ Surah Anfal: 32-33]

Those who invoked challenge were Al-Nadhar bin Al-Harith and Abu Jahl, the mouthpiece of the polytheists of Mecca. The response to them was not their destruction, but the provision of security for both of them. The first security was due to the existence of the Prophet (saw) amongst them and the second security was forgiveness. Though the first security went away with the death of the Prophet (saw), the second one did not go away entirely.

2- Allah (swt) said, **وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلِيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (53) يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ (54) يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ** “And they urge you to hasten the punishment. And if not for [the decree of] a specified term, punishment would have reached them. But it will

surely come to them suddenly while they perceive not. They urge you to hasten the punishment. And indeed, Hell will be encompassing of the disbelievers. On the Day the punishment will cover them from above them and from below their feet and it is said, "Taste [the result of] what you used to do." "[TMQ Surah Ankabut-53-55]

Imam Qurtubi said in Al-Jamiu Ahkamul Quran 13/356: "Ibn Abbas (rali) said:" This means: "I (i.e. Allah) promise you (i.e. Prophet) that I will not punish your nation and I will delay them until the day of Judgement". His explanation is the verse (بَلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَىٰ وَأَمْرٌ) "...But the Hour is their appointment [for due punishment]" [TMQ Surah Al-qamar: 46].

3- Allah (swt) said, وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ, "And these [disbelievers] await not but one blast [of the Horn]; for it there will be no delay. And they say, "Our Lord, hasten for us our share [of the punishment] before the Day of Account" [TMQ Surah Saad: 15,16]

Imam Qurtubi says in the Interpretation of the Verse: The word (يَنْظُرُ) (i.e. look) means (يَنْتَظِرُ) i.e. await, the word (هَؤُلَاءِ) (these) refers to the disbelievers of Makkah, the sentence (إِلَّا صَيْحَةً وَاحِدَةً) means the blast on the day of Resurrection, the word (قِطْنَا) (our share), Imam Mujahid and Qatada says that it means 'our punishment'.

4- Allah (swt) said, **كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ** “He has decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt” [TMQ Surah An’aam:12], Qurtubi says in its Tafsir as: **كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ** “He has decreed upon Himself mercy” i.e He (swt) promised to be good and generous and therefore He (swt) gives respite.

5- Allah (swt) said, **وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ** “And nothing has prevented Us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.” {TMQ Surah Isra: 59]

Imam Qurtubi says in its Tafsir: “Nothing has prevented Us from sending signs, which they suggested, except that they denied them. So they were destroyed as those before them...And Allah (swt) delayed the punishment to the disbelievers of Quraish as He knew that some of them will believe and believers will be born from them (in the next generation)...they asked Allah to turn the Mount Safa into gold and move the mountain away from them. So Jibreel came down and said: **إِنْ شِئْتَ كَانَ مَا سَأَلَ قَوْمُكَ** (Oh Messenger of Allah) **“If you wish, there will be what your people ask, but if they do not believe after that, they will not be**

given respite (from the punishment), or if you wish, I (Allah) will give them more time”. Prophet (saw) said: لَا بِلِاسْتَانْ بِهِمْ “No give them more time” (End Quote).

6- Allah (swt) said, وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ “And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror].” [TMQ Surah Ibrahim: 42]

And this address from Allah (swt) to the Messenger of Allah (saw) came after the strong agitation of the Quraish, with their challenge and mockery to the Messenger of Allah (saw) to bring the punishment, which he (saw) threatened them with. This mockery, challenge and agitation was apparent in the Saying of Allah (swt), وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا (90) أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا (91) أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتُمْ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بَالِ اللَّهِ وَالْمَلَائِكَةِ قَبِيلًا (92) أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُرْحُفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِزُرْقِيكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرُوهُ^ط “And they say, "We will not believe you until you break open for us from the ground a spring. Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance]. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us]. Or you have a house of gold or you ascend into the sky. And [even

then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?" "
[TMQ Surah Isra: 90-93]. The Prophet (saw) was amongst them in distress and pain. So Allah (swt) revealed to him as a relief by saying that Allah (swt) is not unaware of them, rather He (swt) gives them respite until the Day of Judgment.

We have spoken until now about the nations to whom the Messengers of Allah (saw) came and their denial of them. So, what is the Sunnah of Allah for the people in general i.e. at a time when there is no messenger amongst them to call them to Allah (swt), such as the situation in the period between one messenger and the other, or such as the situation which occurred and continues to be since the death of Muhammed (saw)?

This general situation for the people is legislated by the following divine texts:

1- Allah (swt) said, **وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۗ وَلَا يَسْتَقْدِمُونَ** "And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it]"
[TMQ Surah Nahl: 61]

2- Allah (swt) said, **وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا** “And if Allah were to impose blame on the people for what they have earned, He would not leave upon the earth any creature. But He defers them for a specified term. And when their time comes, then indeed Allah has ever been, of His servants, Seeing.” [TMQ Surah Fatir: 45]

3- Allah (swt) said, **وَرَبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ ۗ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۗ بَلْ لَهُمْ مَوْعِدٌ لَّن يَجِدُوا مِنْ دُونِهِ مَوْئِلًا** “And your Lord is the Forgiving, full of mercy. If He were to impose blame upon them for what they earned, He would have hastened for them the punishment. Rather, for them is an appointment from which they will never find an escape.” [TMQ Surah Kahf: 58]

4- Allah (swt) said, **وَرَبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ ۗ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۗ بَلْ لَهُمْ مَوْعِدٌ لَّن يَجِدُوا مِنْ دُونِهِ مَوْئِلًا** “And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror].” [TMQ Surah Ibrahim: 42]

5- The Prophet (saw) said, **الْيَوْمَ عَمَلٌ وَلَا حِسَابٌ، وَغَدًا حِسَابٌ وَلَا عَمَلٌ** “Today is the day of deeds and no accounting, and tomorrow (i.e Akhirah) is the day of accounting and no deeds” [Bukhari].

These five divine texts clearly give the meaning that Allah (swt) did not make this world as a place of

accounting, rather He (swt) made it as a place of deeds and the ultimate accounting will be on the Day of Resurrection, which is also named as day of Judgment). Allah (swt) said, **“you will only be given your [full] compensation on the Day of Resurrection”** [TMQ Surah Al’Imran: 185]

As for the calamities afflicted upon the people in this world, they are sent according to the laws of the universe and properties of things, which Allah (swt) embodied them with. They afflict both believer and disbeliever, both pious and sinner.

And the calamities in this world are not necessarily a punishment from Allah (swt) for disobedience and it is not necessarily divine retribution upon the afflicted servant.

This is the Saying of Allah (swt) addressing the believers:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَفْسٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ (155) الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (156) أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return." Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided” [TMQ Surah Al-Baqara:155-157]. And this is the saying of the Prophet

أَشَدَّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ فَيَبْتَلَى الرَّجُلَ عَلَى حَسَبِ (saw): دِينِهِ فَإِنْ كَانَ دِينُهُ صُلْبًا اشْتَدَّ بَلَاؤُهُ وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتَلِيَ عَلَى حَسَبِ دِينِهِ فَمَا يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الْأَرْضِ مَا عَلَيْهِ خَطِيئَةٌ
“The most severely tried people are prophets, and then those nearest to them, and then those nearest to them. A man is tried according to his religion; The servant shall continue to be tried until he is left walking upon the earth without any sins”. [Bukhari]

Hence, if a believer is afflicted while he is patient and looking for the rewards from Allah (swt), then the affliction is a blessing and not wrath. It will degrade his bad deeds and increase his good deeds on the Day of Resurrection.

As for the disbeliever who is afflicted, his affliction will neither erase his bad deeds nor increase his good deeds on the Day of Resurrection, as he has no good deeds on the Day of Resurrection. Allah (swt) said, وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا **“And We will regard what they have done of deeds and make them as dust dispersed.”** [TMQ Surah Furqan:23]. And Allah (swt): وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْرُونَ عَذَابَ **“And the Day those who disbelieved are exposed to the Fire [it will be said], "You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right**

and because you were defiantly disobedient.” [TMQ 46:20]

The word Punishment (عذاب) comes in the Sharia texts with the meaning of Punishments, which Allah (swt) orders upon disobedient people, as in the Saying of Allah (swt), **“And let a group of the believers witness their punishment.(عذابهما)”** [TMQ 24:2] and as in the Saying of Allah (swt), **وَيَذَرُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ** **“But it will prevent punishment (العذاب) from her if she gives four testimonies [swearing] by Allah that indeed, he is of the liars.”** [TMQ Surah Nur:8]

The words (عقاب punishment), (عقاب punishment), (انحلال annihilation), (تدمير destruction), (استبدال replacement) come in the Sharia texts, with the meaning of what people get afflicted with, in terms of harm or calamities, based on the laws of universe, based on causes and effects.

It is as in the Saying of Allah (swt), **لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ**, **“If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment (عذاب).”** [TMQ Surah Anfal:68] i.e. abandoning to kill during the battle and hastening to capture in order to take ransom from the captives, may have led you to lose the battle and you would have become killed and captives.

It is as in the Saying of Allah (swt), **فَاتْلُوهُمْ يُعَذِّبُهُمُ اللَّهُ**

“Fight them; Allah will punish (يعذبهم) them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people” [TMQ Surah Tawba:14]

It is as in the Saying of Allah (swt), **وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاَهَا تَدْمِيرًا** “And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.” [TMQ Surah Isra:16] And this is when civil wars erupt due to increased corruption or by the covetousness of external enemy when he sees the land is steeped in luxury and joy while neglecting the causes of strength and jihad.

It is as in the Saying of Allah (swt), **وَإِنْ تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ** “And if you turn away, He will replace (يستبدل) you with another people; then they will not be the likes of you.” [TMQ Surah Muhammed : 38]. Turning away of Muslims from the Sharia of Allah will cause them to be weakened, which will allow their enemies to annihilate them, until another nation comes to hold firmly to the Deen of Allah (swt).

It is as in the Saying of Allah (swt): **فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى (123) وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا** “then whoever follows My guidance will neither go astray [in

the world] nor suffer [in the Hereafter]. And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind." ” [TMQ Surah Taha: 123-124]. It is also like the saying of the Prophet (saw) when he was asked, (أَنْهَلَكَ وَفِينَا الصَّالِحُونَ؟) “O Messenger of Allah! Shall we be destroyed (أَنْهَلَكَ) while there are righteous people amongst us?”. Prophet (saw) replied, (نَعَمْ، إِذَا كَثُرَ الْخَبْثُ) “Yes, if there is much wickedness” [Bukhari & Muslim]. It is also as in the saying of prophet (saw), وَالَّذِي نَفْسِي بِيَدِهِ، لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا قَلِيلًا مِنْهُ ثُمَّ تَدْعُوهُ فَلَا يُسْتَجَابُ لَكُمْ “By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment (عِقَابًا) to you. Then you will make supplication and it will not be accepted” (Tirmidhi & Ahmed).

These consequences are the results according to law of causation and not an accounting upon the sins. Instead, accounting for the sins will occur on the Day of Resurrection. It should be noted in the Saying of Allah, وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى (124) قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا (125) قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَتْهَا كَمَا فَسَيَتْهَا وَكَذَلِكَ يَوْمَئِذٍ تَتَنَسَى “And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind

while I was [once] seeing?". [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten." " [TMQ Surah Taha:124-126]. Turning away from the remembrance of Allah (i.e. Sharia of Allah) results in life to be depressed (i.e. miserable) in this world. This misery does not compensate its owner from the punishment on the Day of Resurrection. The worldly punishment that compensates the one who receives it, from the punishment on the Day of Resurrection, are the Sharia punishments (Uqubah) such as Hadd, Ta'zeer as these Uqubah (Sharia punishments) are prevention and compensation.

As for the calamities and diseases that occur due to causes and effects, they are not Sharia punishments (Uqubah), compensating for the punishment on the Day of Resurrection. Consequently, one who commits adultery and is then afflicted with the disease of AIDS, for instance, cannot say that it is his punishment which Allah (swt) hastened for him in this world, in order to remove it on the day of Akhirah. Instead, the AIDS disease occurs when its causes exist and the punishment for adultery will remain on the Day of Judgment.

As for the matters that happen in the universe in which man has no role, such as earthquakes or hurricanes, floods, volcanoes, rain retention, intense heat, intense cold, and the impacts of their results, they are from the actions of

Allah (swt) alone based on the Sunnah which He (swt) embodied them with. These matters will afflict the people without discrimination between either believer or disbeliever, or between righteous and evil people. It is not Sharr (evil) based on the Sharia meaning of Sharr (evil). With respect to believers, it is a test for them and if they remain patient and look for the reward, then it is Khair (good) and a blessing. With respect to all the people, be it believers or disbelievers, it is a sign from Allah (swt) that calls them to think and contemplate. It is a warning for them of the consequence of their negligence, their indulgence in transient desires, their forgetfulness of what they are offered with in terms of bliss or abyss.

These events neither happen randomly nor by chance. They happen according to a decree and arrangement which Allah (swt) has chosen for them, with His wisdom and Knowledge. O Allah, Bestow on us the goodness and blessings that please you in the past and future. رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ “Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.” [TMQ Surah Al’Imran:8] ■

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Aasim bin Thabith (r.a)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“Whosoever fights, should fight like Aasim Ibn Thabit”- Prophet (s.a.w)

At the battle of Uhud in 3 Hijri, the Quraish entered with all its might. It brought with it all of its youngsters and veterans, masters and slaves to confront Muhammed ibn Abdullah (s.a.w). Their hearts were burning with spite and were filled to the brim with hatred, as they sought revenge for the ones killed in the Battle of Badr. They brought Bards from amongst women of Quraish in order to incite the men for fighting, to flare up the chauvinism in the hearts of the champions, to strengthen their resolve whenever they become exhausted or weakened. Amongst the band who came out were: Hind Bint Utbah wife of Abu sufyan, Rayta Bint Munbah wife of Amr bin Al-Aas, Sulafah Bint Sa'd along with her husband Talha and her three children Musafi, Al-Julas and Kilab and many other women.

When two faced each other at Uhud, the flame of war began to flare up, and Hind Bint Utbah stood along with

other women behind the ranks and started beating their drums and began reciting the poem:

إن تقبلوا (أي على الحرب) نعانق ونفرش النمارق (الوسائد والمتكآت) ..
أو تدبروا نفرق فراق غير وامق (غير محب)

“If you advance (towards war), we'll embrace you.

And if you escape, we'll abandon you.

And the abandonment will be sorrowful.”

Their poetry worked like magic in kindling chauvinism in the hearts of their men. The war broke out and eventually, victory was bestowed to Quraish over the Muslims. Then the women stood up in victory, provoking the men further, and began to roam around the battlefield screaming cries of war and then started to mutilate the bodies of the martyred in a horrific manner. They slit open the bellies, scooped out the eyes, cut off the ears and amputated the noses. The rage of many amongst them was not quenched until they made necklaces and anklets out of noses and ears and decorated them as a revenge for their fathers, brothers and uncles who were killed previously in the battle of Badr.

Sulafah Bint Sa'd, who held a prestigious position among the women of Quraish, was anxious and disturbed, waiting for the news of her husband and three sons, and was hoping for their safety and wellbeing, so that she

could also share the joy of victory with other women. However, her waiting was in vain, so she entered deep into the battlefield and started examining the faces of the ones killed. She found her husband knocked down to death with stains of blood and she rushed like a frightened lioness. And she threw her sight in every direction searching for her sons; Musafi, Kilab and Al-Julaas. After a while, she saw her sons lying on the slopes of Mountain Uhud. Musafi and Kilab had both lost their lives, while Al-Julaas was struggling for his life.

She placed her son's head on her lap and began to wipe the blood from his forehead and mouth. Her tears became dry due to the atrociousness of the calamity. Then she faced towards him and asked: 'Who did this to you, my son?'. He wished to respond, but the death rattle prevented him from doing so. Sulafah bint Sa'd urged again, and he replied: 'It was Aasim bin Thabith, who did this to me, as well as my brother Musafi' and then he breathed his last breath. Sulafah bint sa'd went mad with grief and began wailing out loud. She made an oath upon Lat and Uzza (The False Deities) that she will neither lessen her grief nor dry her tears until the day Quraish takes revenge upon Aasim bin Thabith, and she is given his skull, in which she would drink wine. And then she made a vow and made it known that whoever captures Aasim bin Thabith or kills him or brings his head, she

would bestow him any amount that he desires. The news of her vow spread amongst Quraish and each man of Quraish wished to capture the bounty on Aasim bin Thabit's head, and hand over his skull to Sulafah in order to win her reward.

Muslims returned to Madina after Uhud and they discussed amongst themselves about the battle and what had happened in that. They sought mercy (of Allah) to the heroes who were martyred and remembered the bravery with which they fought. Amongst whom they remembered was Aasim bin Thabith. They were astonished how he managed to kill three brothers of the same household. Others replied, 'Is there any wonder in that?' "Do you not remember when the Messenger of Allah (s.a.w) asked us before Badr: " How do you plan to fight?". Asim ibn Thabit stood up holding his bow, and said: "If the enemy is a hundred yards away, we will shoot with the arrows. If they come within the reach of our spears, we will fight them until the spears break, then we will put the spears down and take up the sword and then it will be time for dueling with the swords." To which, the Messenger of Allah (s.a.w) said:

هكذا الحرب، من قاتلَ فليقاتلْ كما يُقاتلُ عاصم

"This is indeed the way to combat! For whosoever fights, should fight like Aasim Ibn Thabit."

Not long after the Battle of Uhud, the Messenger of Allah (s.a.w) sent six of his noble companions to a mission and appointed Asim bin Thabit as their leader. These moral and upright individuals went to enforce what prophet (s.a.w) commanded them. When the companions of the prophet were on their way, nearby in Makkah, a group from amongst Hudhayl came to know about their movement, pursued them swiftly and then ambushed them. Aasim and those who were with him drew their swords and stood ready to face the enemies. Hudhaylis told them: “There is no way that you can overcome us, and by Allah, we do not intend any harm upon you if you surrender yourselves. And you will have the covenant of Allah and his agreement”. Companions of the prophet looked at each other as if to consult each other on what to do next. Aasim turned to his companions and said: “As for me, I will never accept an agreement from a disbeliever.” and then he recalled the vow of Sulafah for him and drew his sword and said: "O Allah! I protect and defend your religion, so protect my flesh and my bones; and do not let any of the enemies of Allah celebrate with them (i.e. my flesh and bones)" and then he attacked Hudhaylis along with two of his companions and they remained fighting the enemies until they were killed one after another. As for

the rest of the companions, they surrendered to their captors and after a while, the captors betrayed them, by killing them as well. Hudaylis at first did not recognize Aasim bin Thabit amongst those whom they killed. When they came to know that it was Aasim bin Thabit, they rejoiced overwhelmingly and bid each other generously by saying: ‘Was it not Sulafah bint Sa’d who had vowed to celebrate with the death of Aasim bint Thabit by drinking wine in his skull?’, ‘Had she not promised to give enormous reward for he who brings Aasim dead or alive?’

Little time had passed since Aasim bin Thabit was martyred, that Quraish came to know of his martyrdom. Hudayl lived near Mecca. So the leaders of Quraish sent a messenger to the killers of Aasim, seeking his head from them so that they could extinguish the rage of Sulafah bint Sa’d, and thereby absolving her of her oath and relieving her grievance for the killing of her three sons by Aasim. Quraish sent a messenger with abundant wealth and ordered him to give them to Hudaylis for the head of Aasim.

Hudaylis went to cut off the head from Aasim bin Thabit’s body and to their surprise, they found a huge swarm of bees and wasps surrounding his body from all the sides. Whenever they tried to approach the head, the

bees and wasps flew over them, stinging them on their eyes, foreheads and all parts of their bodies and kept his body protected from them. When the Hudaylis lost hope of reaching him after several attempts, they said to each other: ‘Leave him until nightfall, when darkness comes, wasps will leave him unto you’. Then they sat some distance away, waiting for the night to fall. But just as the sun was about to set, dark dense clouds appeared on the horizon, the atmosphere shook with thunder and such a downpour of rain came, which none of their elders had witnessed previously in their lifetimes spent on that land. Soon the pathways and plains filled with streams, and the valleys were flooded. The whole region was swept with flood as if it were the flooding of a dam. When dawn appeared, Hudaylis went to search for the body of Aasim in each and every place, but in vain. The flood washed him far away where they could not find him.

Allah (swt) had responded to the dua of Aasim bin Thabit (r.a.), and protected his pure body from mutilation and prevented the drinking of wine upon the cranium of his noble head. Allah (s.w.t) did not give the polytheists any way (of success) against Aasim bin thabith in his life, and after his martyrdom. ■

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Police And Its Cruel Reputation In Pakistan: Its Colonialist Past, Its Corrupt Present And Its Golden Future Under The Shade Of Khilafah

Umar Sharif, Pakistan

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The police force is one of the most important organs of any state, large or small, relies upon to protect the lives and property of its people and to maintain internal security. However, when it comes to an ideological state, the police force carries even more significance because together with the judiciary, it carries out the most important task of enforcing and protecting the ideology. That is why ideological states use all resources at their disposal to make their police force efficient and up-to-date.

However, despite the claims of successive democratic rulers of creating an Asian Tiger, a welfare state and a state of Madinah, a subordinate state like Pakistan has an incompetent police force, which is immersed in corruption and brutality. One requires nerves of steel to even listening to their harrowing tales of brutality and torture. The Model Town incident and the Sahiwal tragedy are just a few examples of the countless

incidents where the police mercilessly killed children, women and the elderly in the name of enforcing the state writ, without compassion. The judiciary has either not yet been able to identify those responsible or has issued honorable acquittals to those responsible, under pressure of the government's security agencies. The role of the police in a state should be to instill a sense of security and peace in the minds of the people. However, in a state like Pakistan, the sentiments of fear, dislike, mistrust, loathing and contempt arise whenever ordinary people encounter the police.

Harassment and physical violence during interrogation, private prisons inside and outside police stations, extrajudicial killings, bribery, lack of sympathy for the people, acting as puppets at the hands of the oppressors and political patronage are rife in the police. Instead of bringing relief to the oppressed, corrupt mindsets free from the fear of accountability dominate the police. All of these attributes are collectively known as the "thana culture" (police station culture) in Pakistan. Before going into the details of Pakistani police and whether it can be remedied under the current system or whether it can only be changed by an Islamic State, it is important to know how this institution has taken its present oppressive form. Providing security and peace is

not its priority, even though it definitely has capable people serving within it. We find similar police practices in other parts of the world as well, including other areas of the Subcontinent, which were previously under colonialist rule. During the centuries of Islamic ruling, before the British occupied the Indian Subcontinent, society was largely free of crime. The Islamic judiciary and policing protected the people and ensured peace and security. The judiciary was spread across the subcontinent under the jurisdiction of the Chief Justice. The Chief Justice appointed judges at each district, city and village level and oversaw the judiciary. This vast Islamic court system was supported by a competent and capable police force, which was responsible for the prevention of crime and the protection of the people. The judiciary and the police force were sometimes supervised by the Wali of India directly or sometimes through those he appointed. For every Muslim ruler in the subcontinent, providing justice and protection was a primary responsibility. Whenever Aurangzeb Alamgir appointed a new Chief Justice during his tenure, his court would issue a decree in these words: “Be fair, honest and impartial. Always hear cases in a courtroom designated by the government. Avoid receiving gifts from other employees working in the place where you perform your

official duties, and refrain from accepting invitations of feasts by anyone. Issue your court orders regarding rulings, purchases, sale contracts, and other legal documents with the utmost care in the light of Sharee'ah, so that the scholars do not find fault with your decisions and documents, which may cause you embarrassment. Feel a sense of pride in poverty for yourself ...” (reference: “Essays on Legal Systems in India” pg. 58)

The manner in which these decrees have been written in the pages of history give an idea of the concept of the police system at that time. This continued to be so until the disruptive arrival of colonialism, with the occupation of the subcontinent by the East India Company and then directly by the British Crown. The Muslims of the region rejected submission to the occupation. Whenever an opportunity presented, they would initiate small or large movements against the yoke of British rule. Far from policing to protect life and property, the British were anxious to maintain their dominance over the enemy, the Muslims of the subcontinent, for which they used strict and oppressive laws. British imperialism was the flagbearer of the imperialist ideology. The Muslims of the region considered it as falsehood, rejecting it and refusing to obey the British and were repeatedly crushed as the

colonialists consolidated their grip. However, the great revolt that came close to actually endangering the colonialist occupation was what was known as the “The 1857 War of Independence.” Muslims as well as Hindus took up arms against the British and even the young men of the army and police, who had been recruited by the British from different parts of the country, joined the resistance in large numbers. After the failure of this War of Independence, the colonialists martyred thousands of Muslim civilians and soldiers.

It became clear to the British that they would be able to maintain their dominance over the region only through oppression and cruel laws. They enacted the notorious Police Act of 1861 to keep the people of India under strict control and eliminate the possibility of future uprisings, so that the Muslims would not even think of rebelling against the occupying force. Therefore, the police force was restructured so that the possibility of any misadventure by the young men who were recruited from the subcontinent would be eliminated. The agency was placed under the direct control of the central government. It began to control the police force at the policy level throughout the state. The district police were placed under the jurisdiction of a district magistrate, who was the representative of British imperialism in the region. The

same district magistrate was given control of the bureaucracy, which had the entire district under its control. There were wide powers given to him to run the district according to his whims. Control over the district police was exerted through the power of posting, transferring or suspension. The district magistrate was also empowered to carry out emergency powers by which he could deploy the police against any protest, demonstration or ethnic riot, to the extent that protesters could be shot. He could issue orders to fire indiscriminately, and no police officer or official had the right to disobey or disagree with any order, no matter how cruel.

The British divided the police force in the subcontinent into two tiers. The elite class consisted of British officers who were highly trained physically and mentally. They were an occupying force whose main purpose was to keep the people under their control. Wide ranging authority and decision-making powers were granted to them to suit any situation. The lower tier of the police force consisted of constables or general personnel who were recruited from different localities and communities. These constables were trained in such a way that their work was merely to carry out the orders of their superiors, no matter how irrational, unwise and

cruel. They were trained to adopt an attitude of extreme obedience towards their officers. They were obliged to provide full support to the influential people, chiefs and landlords who were loyal to the British Crown, against their opponents and enemies, so that their influence could increase and entrench the roots of British imperialism. Thus, the police force came to be used only as a tool to strengthen British imperialism, helping the oppressors, keeping the people at gunpoint and suppressing the political voices against British colonialism. A gruesome example of this was the Jallianwala Bagh massacre, when in April 1919, unarmed civilians, including the elderly, who had gathered to protest against British policies, were fired upon by the police on the orders of British officer, General Dyer. According to their orders, the police first allowed the protestors to gather, and then closed off all the entrances to the bagh (garden). They then started shooting the unarmed protestors until their bullets ran out. There are different estimates regarding the number of casualties in the massacre, but a conservative estimate is that about 1,000 people were killed and the number of injured were much higher.

Instead of protecting the lives and property of the people and providing them with peace and security, the British police became a blunt instrument to support the

tyrannical government. After the independence of the subcontinent in 1947, the institution is still attributed with the same cruel identity. In 1947, although the direct rule of the British rulers was abolished, the British colonialists ensured that power in the newly formed states, India and Pakistan, was maintained in the local elites they had built. By far, the strongest bulwark against British imperialism was the Muslim population of the Subcontinent, which after a long period of British colonialism wanted to return to the rule of Islam. However, the imperialists wanted the subcontinent to be kept under a secular framework. This required the imperialist to elevate the status of the elite they groomed to being the sole representative of the Muslims in the region. Britain knew that this could only be done in the name of Islam. Therefore, the Muslim elite used Islam as the means to gain the leadership of the Muslims of this region. Through speeches in meetings, rallies and political gatherings, they made people believe that the state they would establish would be an Islamic state where all people, individually and collectively, will live according to the Deen of Allah (swt) alone. However, when the state of Pakistan came into being in the form of East and West Pakistan, this elite cultured in Western thought ensured that secularism remained the foundation of the newly formed Pakistani state.

Whether it is the system of ruling or the economy, the social system or the judiciary, the basic structure of every institution of governance in Pakistan, including the police, albeit with a few nominal changes, remained the same as the British system previously being enforced here. That is why even today, we find the police force possessing the same ruthlessness that it had during the British imperialist era. Even today, the police force is being run in accordance with the Police Act of 1861 and the Police Rules of 1934, which were drawn up by the British for this institution. All the while successive rulers of Pakistan have been making loud but hollow promises of changing the police station culture. Although, these rulers know well that the police station culture is the enemy of the people, they utilize the force to suppress their political opponents in their respective areas, keeping them under their control, like the British before them. Therefore, any change in this institution that changes the role of this institution is not in the interest of this corrupt elite.

Today, almost all of our civil and criminal laws trace their roots in British colonialism. The Code of Criminal Procedure, the Code of Civil Procedure, the Law of Evidence and the Land Acquisition Act are all products of the colonialist era. The colonialist system

either fails to deliver to them their full rights or delays justice. In many cases the final verdict is pronounced many years after the original filer has passed away and only the sons or grandsons are present to receive the final verdict. Countless murder cases in which the accused were arrested only on the basis of being named in the police investigation report, the FIR (First Information Report), are made to face a lengthy trial, whilst in prison and denied bail. They are released after serving lengthy periods of imprisonment whilst awaiting verdict, sometimes extending to a decade and sometimes even two decades. Their eventual honorable acquittal owing the lack of evidence raises serious questions on the legitimacy of the judicial system as well as the police. Not only is this a cruel joke being played people, it is a slap in this system's face. It is said that in order to obtain justice while navigating through this cruel police act and the procedural judicial law one must possess the age of Prophet Noah (as), the treasury of Qarun and the patience of Prophet Ayub (as).

Pakistan's Anti-Corruption Department released a report in 2010 after carrying out a detailed survey of all government agencies in the state. It named the police department as the single most corrupt institution in Pakistan. However, this is nothing new for the Pakistani

people, nor is this a surprising revelation. The powers that our corrupt elite have given to the police through the constitution of Pakistan, based on un-Islamic and inhumane aspirations, have resulted in enormous police corruption and oppression. Under Article 154 of the Code of Criminal Procedure of the Constitution, the police have the power to register a FIR against any person against whom any complaint is lodged at the police station. If a person, who is poor or lacking influence, wants to file an FIR against a rich or powerful person, then instead of the FIR being filed, the complaint is written in a journal and the complainant is not entertained any further. Sometimes an effort is made by the police, to threaten the person that attempts to register of an FIR against the influential person. This is because the police station fear suffering the consequences of registering the said FIR along with the complainant. However, if the complainant is a rich or influential person, his FIR is immediately registered and the opposing person is arrested on spot, even if the complainant lied with the intention of merely using the FIR in order to settle a score against a person, against whom he carries personal enmity. If ever a time comes, when the police have to file an FIR against a rich or powerful person, they leave such loopholes or weaknesses in the FIR that the rich and influential can

easily take advantage of it and obtain bail or the court views the case as being filed with malicious intent, and then refuses to take action against him, thereby ordering his release. The absolute power given to the police to register an FIR provides an opportunity for the police to take huge bribes.

Under the pretext of the so-called War on Terror, which was launched on US orders after 2001, the police have been given the power to arrest anyone, without requiring an arrest warrant. Although the law requires police to produce an arrested person in front of the court within 24 hours, the flaws in these man-made laws grant the police the opportunity to detain an arrested, or forcibly abducted person, for months. It depends on the police's whim, as to whether they wish to prolong the detention of the said person, or to torture him physically and mentally, or to present him to the court afterwards. Since the police is the sole investigating authority, and the courts rely on the police for the results of the investigation, the courts have little interest in investigating. The courts do not care as to how long a person had been missing, as long as the accused is produced in front of the judge, and the FIR, filed by the police investigating officer, states that the man was arrested within the last 24 hours.

During the detention, the police sometimes inflicts excessive torture on the accused to force him to reveal the names of the facilitators or to wrongfully confess to the crime. Although the laws do not allow the police to do so, the police are seen as tools by the rulers for their nefarious designs. They also cover up the police's obvious crimes in order to keep it largely free from accountability. These corrupt rulers continue to keep using the police force for illegitimate purposes and the judiciary only notices this if and when an accused loses his life in police custody. However, even in such an instance, the concerned police officer or personnel is merely temporarily suspended. The matter is relegated to the dustbin, all the while the relatives of the deceased are silenced through intimidation.

One of the worst examples of police brutality is the practice of extrajudicial killings by police in so-called "police encounters". The police are legally allowed to fire on the accused in self-defense, or in case the accused tries to escape, or in order to save someone's life. They are only allowed to fire in such a manner that the accused is injured as little as possible and not killed. However, in countries such as Pakistan, these encounters are mostly faked and are a means to deliberately execute the accused in cold blood. According to media reports, in 2015 alone,

a total of 2108 male accused and 7 female accused were executed in police encounters in Pakistan. About 33% of such a large number i.e. 696 accused were killed in Karachi alone and not surprisingly, in 95% of the said police encounters, no policeman was killed or injured.

The Sahiwal tragedy and the Naqibullah Mehsud murder case in Karachi are amongst the worst and most high profile examples of this excessively cruel practice. In the Sahiwal tragedy, upon the basis of suspicion alone, the accused's friend and his family were also murdered. As for the notorious police officer Rao Anwar, who was involved in Naqibullah Mehsud murder case, despite killing more than 400 people in fake encounters, the Sindh's governing party's chairman, Asif Ali Zardari, a former President of Pakistan, praised him as being a 'brave child.' Naqibullah's father also passed away awaiting justice. However, in spite of these atrocities taking place in broad daylight, the capitalist system released the perpetrators of the atrocities, honorably acquitting them, because the rulers of the state and the state institutions themselves are directly or indirectly involved in many similar incidents. Sometimes even the vague and vile justification of "firing in good faith" is utilized to rescue the police personnel from repercussions. In many instances, the killing of suspects

in fake police encounters is justified by high-ranking officials, who claim that as the state is lacking in modernized police investigative procedures, enhanced police investigative skills and improved forensic evidence, hence the police are not trained along those lines, and neither are funds allocated for such purposes, so these vulnerabilities are exploited by dangerous criminals and due to poor police investigative procedures ,the courts order the release of dangerous suspects owing to lack of evidence. According to the officials, if such criminals are allowed to live, then they become a source of further unrest in the society, so they justify to themselves that it is better to execute them in fake encounters. This justification is an acknowledgment of fake police encounters. It is an evidence of sheer incompetence on part of the officials, as well as neglect on the part of the system. It is also a proof that by taking advantage of the weaknesses and flaws in this man-made capitalist system, the rulers and the officials of the state institutions knowingly oppress their own people, instead of protecting them. In these fake encounters not only are the guilty mercilessly executed, so are many innocent people.

Pakistan's police system has in a manner assigned the role of a judge to the SHO of the police station. The

Station House Officer (SHO) is authorized to settle disputes between two persons or groups in his territory based on his own intellect, understanding and authority. In order to achieve this, pressure tactics are often forced upon a person of weak standing or a group with little or no political influence. This is at the behest of the rich, powerful and politically influential individuals or groups, gaining their favor in return. Sometimes the SHO seeks to obtain financial benefits from both groups, but his decision more often than not, benefits the group that offers him the most financially. Sometimes two individuals or groups themselves ask the Station House Officer (SHO) to settle their dispute or score, because they know that if the case goes to court they will not be able to obtain justice for many years, with huge costs of court fees and lawyers. Whatever the reason, giving a police officer the power to arbitrate between two persons or groups is a great proof of the neglect of this slow and expensive judiciary. The courts themselves do not intercede in this process because they themselves are slow and rotten. They are always overburdened by the existing load and do not wish to be burdened any further.

It is the people's mistrust of this outdated judiciary that in most rural areas of Pakistan people prefer to settle their disputes under the tribal elder panchayat or jirga

system because there is no waste of time and money. However, even though that these panchayats and jirgas indirectly share the burden of the judiciary, the judiciary sometimes wakes up from its slumber and takes suo moto notice of the presence of jirgas and panchayats in the state. In spite of the fact that most people in rural areas prefer jirgas and panchayats over the judiciary, Pakistan's judiciary is so over-burdened that millions of cases are pending. Even more oppressive is the fact that the judiciary is further paralyzed by the holidays that it gives its judges, two months in summer to the High Court judges, and three months for the judges of the Supreme Court. Combine this with the fortnightly leave for the judges in winter and we can very well imagine the poor people awaiting helplessly for the return of these judges. National and religious festivals and holidays on Sundays are in addition to this. These holidays are given despite the fact that the total number of cases, according to the 2019 report of the Law and Justice Commission of Pakistan, that are pending in all the courts of Pakistan, including the Supreme Court, are more than 1.9 million.

Dozens of reports have been commissioned, with numerous recommendation, since the founding of Pakistan in the name of changing this rotten and outdated system of policing. Delegations of foreign experts from

the United Nations, Japan in 1996 and Colombia in 1999 made recommendations, providing reports on police reform. During his time as chief executive, Musharraf issued the Police Order 2002 which claimed that it has been promulgated to ensure accountability of the police, and to free it from unnecessary political pressure, and also to make it people-friendly and furthermore, to enhance the capacity of the police to solve public problems. The Police Order was claimed to be a breakthrough. The last step in this regard was taken by former Chief Justice Saqib Nisar in 2018-19, when he led the Law and Justice Commission, comprising of experts from the Ministry of Law, as well as current and retired Inspector Generals of Police. It produced a report entitled, “The Way Forward” over eight months. However, this and all the other efforts made in the last 73 years, even if, by a stretch of the imagination, they are considered sincere and well intentioned, they all have proved to be nothing but a waste of time, money, effort and talent.

The fundamental flaw in the approach is that in seeking the solution to human problems, only human intellect and man-made systems are relied upon. No guidance is taken from Revelation. Additionally, even if there is room for some improvement in administrative matters, even then it is not possible to reform the police

because of the stubbornness of our ruling elite in keeping the police under their political control, thereby maintaining their influence in their respective areas. That is why the police are neither equipped to handle modern technology or weapons to secure the people from the tyranny of robbers, thieves and other criminals or to reduce crime in the society, nor are they allocated significant funds in order to remedy their problems. It is not beneficial for the rulers to spend money on these issues. Instead they focus on roads, bridges, underpasses, motorways, metro-buses and orange line trains, as they are considered more useful projects in urban areas, because these mega projects inspire people vote for them and give opportunities for financial returns through awarding contracts and receiving bribes and kickbacks.

All this leads to the simple conclusion that in the democratic system of Pakistan, the interest of the people, their peace and security, cannot be ensured because this system only protects the interests of a certain elite. It will only be the Islamic Khilafah system that will bring about a fundamental and revolutionary change in the country as well as rest of the world. The implementation of the Islamic ideology within the state, will reorganize and re-orientate the police system, so that it carries out its obligatory duty of protecting the lives, property and honor

of the people as well as ensuring peace and security.

In Islam, there are two types of police, also called “Shurtah”. One is the military police and the other is the police which is present alongside the ruler in order to carry out his orders. They wear uniforms and carry special symbols to maintain peace. The military police are subordinate to the army and the Emir of Jihad. The police who live with the ruler fall under the Department of Internal Security. Imam Bukhari narrated from Anas (ra), ((كَانَ قَيْسُ بْنُ سَعْدٍ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْزِلَةِ صَاحِبِ الشَّرْطِ)) **“Qais ibn Sa’ad used to live with the Prophet of Allah (saw), as if a Ra’ees Shurtah (police chief) is alongside an amir (ruler).”**

The Department of Internal Security has a responsibility to maintain peace and security within the state. Matters that could endanger internal peace and security are as follows: Vandalism and sabotage such as damaging buildings, strikes, anarchy, occupation of important centers of the state, kidnapping of people, aggression against private, public and state property or rebellion against the state through armed struggle, as well as harassment, intimidation to loot people's property, theft of people's property, robbery, fraud, seizure of people's property, killing, injuring or killing people,

attacking people's dignity such as slandering them, spreading falsehoods about them and adultery are also among the issues that threaten internal peace and security. The Department of Internal Security also has a responsibility to monitor suspicious people and deal with them and to address threats to the state. It relies solely on the police to deal with all these threats, and if the situation turns more serious, such that matters become awry or the situation worsens, the Department of Internal Peace may request military assistance from the Khaleefah.

Protecting the state and the Ummah from all these dangers requires the police force to be trained in a highly professional manner, imparted with the highest level of physical and mental training and reorganized as one of the most efficient and modern forces of the modern age. Training would be imparted such that each member of the police force considers himself the guardian of Islamic ideology and responsible for protecting the lives, property and honor of the people as a responsibility given to them by Sharee'ah. This distinctive aspect of the duty of the police force is not visible to us in the contemporary police and as far as their training is concerned, it does not enable the current police force to successfully or skillfully face the above mentioned challenges, because the whole process from recruitment to training of police officers and

also the general officers has been continuing in the same vein since the time of British imperialism. Senior officers are recruited as ASPs through civil service examinations when they are 27 or 28 years of age or older. Most of them join the service not for attaining a higher status in Aakhira but instead in order to attain a higher status in the society materially. They wish to attain a powerful position whereas the power associated with this institution makes them superior to others in the rest of the society. As a matter of fact, both the army and the police are not to be career oriented and must be basically service oriented. It is an esteemed service that conveys an ideology to other nations externally and implements and protects that ideology within the state internally. It is necessary to ensure peace and security.

The training of these two institutions must be carried out in such a way that they not only recognize their basic role, but also fulfill it. Although our army does not base its training and development around any core ideology at the moment, in terms of administration and results, the army seems to us to be much more efficient, active and organized than the police. There are some political reasons behind this, but one administrative reason is the system of recruitment and training of military officers and personnel. These officers and men

are recruited at the age of 16-17 years and trained in a certain way for a number of years. Usually this is the best age if the style of training is correct and if carried out for a higher purpose. At that age, the human mind easily molds and conforms to a certain thought. On the basis of this thought, the training also lays the foundation of deeds in his later life. In the Islamic State, it is obligatory for 15-year-old men to be trained to fight. If these young men are selected for military and police institutions based on their mental capacity, IQ and dispositional aptitude and are given the best physical training, along with ideological convictions, then they will be able to perform the duties associated with their respective institutions according to Islamic ideology. Such a force will give remarkable results administratively as well as ideologically.

In order to purify themselves, during the training, they will be made aware of their profession in terms of the permissible and illegitimate, in the light of Sharee'ah injunctions. This will rid the institution of its dark past, such as intimidating the people, torturing the accused and extrajudicial killings, in fake police encounters and committing heinous crimes. When it comes to making the police a modern force and equipping them with the best weapons and latest technology, the state of the Khilafah

will follow the Shara'i principle of " ما لا يتيم الواجب إلا به " i.e. "The action which is necessary to carry out an obligation, that action itself becomes obligatory." In the light of the Shari'a rule, the Khilafah will ensure that all necessary resources are allocated towards it, so that this institution can truly play the pivotal role that Islam demands from this.

In the current system, the Station House Officer (SHO) has the same authority as that of a judge in settling a dispute between two people or groups, which is not permissible in Islam. The job of the police is to assist in the implementation of court orders or in the investigation of a case at the behest of a judge. The Khilafah State will restrict the police role to that. As far as the authority of the judge to mediate between two people and groups is concerned, this reconciliation is only allowed in matters where the Shari'ah allows it. Moreover, reconciliation is only in accordance with the terms of Islam. It can only happen because the responsibility of the court is not to reconcile by any manner, but to settle disputes between two parties on the basis of Islam. According to a hadeeth of the Prophet (saw), الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ إِلَّا صُلْحًا حَرَّمَ حَلَالًا، أَوْ أَحَلَّ حَرَامًا وَالْمُسْلِمُونَ عَلَى شُرُوطِهِمْ إِلَّا شَرَطًا حَرَّمَ حَلَالًا أَوْ أَحَلَّ حَرَامًا

“And the Muslims (in this peace) are bound to abide by their conditions, except those who make the

Shari'ah non-Shari'ah and the non-Shari'ah Shari'ah.” (Tirmidhi)

Similarly, it is not correct for the police to have the power to register an police first information report (FIR). It is illegal to arrest someone on the basis of mere suspicion. These powers are a major barrier between the oppressed and justice in the current system. In essence, an FIR is the police's stance after the initial investigation upon the complaint of the complainant. The real complaint or words of the complainant are written by the police with their own insidious techniques. In the Khilafah, a complainant will be able to approach a judge directly, or register the complaint through a lawyer and obtain justice from the court. That is, the barrier between the victim and the court i.e. the police and the police station, will be removed.

Similarly, in the present system, it is the tyranny of an influential person when he files a false FIR against someone on the basis of personal enmity and the police arrests him on the basis of such false FIR. After taking this power from the police, this oppression would also end with the coming of the Khilafah. In the event of a dispute, the police are authorized to interrogate someone only on the order of the court. They cannot torture the accused during the interrogation, as it is Haraam. Imam

Muslim has narrated the hadeeth of the Prophet (saw), **كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ** “Every Muslim is forbidden to have asthma, wealth and possessions.”

The Khilafah State will ensure that police investigators and personnel are equipped with the latest methods of investigation and are aptly trained to investigate forensic evidences, be able to get to the bottom of the matter through their investigation and become the finest assistants of the court. Meanwhile, the public will be able to lodge a complaint with the Department of Mazalim in case of any abuse by the police. In Islam, it is the duty of the judge to get to the bottom of the matter, to question the accused, to examine the answers and to examine all the facts. If he needs further investigation in any aspect, he can issue orders to the police which can bring to light the facts discovered by them before the judge after the investigation. In the current judicial system, a judge relies entirely on the police for interrogation and requires arguments from lawyers on both sides to make a decision. Rather than an inquisitional approach, the courts are hampered by the adversarial approach. If a lawyer succeeds in giving effective arguments in front of the court, impressing the court with his eloquent phrasings and arguments, the verdict is given in his favor even if in reality, he is

actually advocating for a sinner. Upon acquiring this skill, the lawyers demand exorbitant fees from the victims and the complainants. This makes it difficult as well as expensive to get justice.

Last but not least, if the state does not eradicate the causes of crime in the society, then no matter how efficient and modern the police force may be, it will not be able to control the criminals or prevent crime, just as we see in Western countries. If the basic needs of the people living in the society are not met, material goods and luxuries are unnecessarily advertised through the media, pornography and nudity are justified in the name of equality, freedom and glamor by the media, women's beauty and body are objectified, ordinary people in society can observe that power and wealth are the only means of gaining status, crimes will increase. If it is hoped that people will not be attracted to crime in such a corrupt environment, then it is utter stupidity and ignorance.

On the contrary, Islam has a unique system of crime prevention. Islam first and foremost eliminates the causes of crime in society. While the economic laws of Islam eliminate poverty, its social system eliminates the unnecessary mixing of men and women in society and prevents sexual misconduct in it. According to Islam,

instead of seeking only wealth and power, the attainment of piety is the actual measure of success and it is the only means of gaining the pleasure of Allah (swt). In the Islamic State of Khilafah, the education system and the media will be used in such a way that people make “walking the righteous path” their motto and refrain from sins and crimes out of fear of Allah (swt), thus eradicating evil. Punishments are used as a last resort. Imam Ahmad and Imam Tirmidhi have narrated this hadith of the Messenger of Allah (saw), **ادْرَعُوا الْحُدُودَ عَنِ الْمُسْلِمِينَ مَا اسْتَطَعْتُمْ فَإِنْ كَانَ لَهُ مَخْرَجٌ فَخَلُّوا سَبِيلَهُ فَإِنَّ الْإِمَامَ أَنْ يَخْطِئَ فِي الْعَفْوِ خَيْرٌ مِنْ أَنْ يَخْطِئَ فِي الْعُقُوبَةِ** “Stop, if you can find a way for a Muslim, set him free. It is better for a judge to make a mistake in pardoning a criminal than to punish an innocent person.” However, at the same time, if a person is found guilty, he is punished in the light of Shariah so that the society detests the crime and learns from the punishment. While at the same time, for the culprit, these Sharee’ah punishments become a source of forgiveness and repentance for his sins in the hereafter. The Messenger of Allah (saw) said, **تَعَالَوْا بَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُونَ بِيَهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُونِي فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فِي الدُّنْيَا فَهُوَ لَهُ كَفَّارَةٌ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسْتَرَهُ اللَّهُ فَأَمَرَهُ إِلَى اللَّهِ، إِنْ شَاءَ عَاقِبَهُ،**

“وَإِنْ شَاءَ عَفَا عَنْهُ” “Come along and give me the pledge of allegiance that you will not worship anything besides Allah, will not steal, will not commit illegal sexual intercourse will not kill your children, will not utter; slander, invented by yourself, and will not disobey me if I order you to do something good. Whoever among you will respect and fulfill this pledge, will be rewarded by Allah. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allah screens his sin, then his matter, will rest with Allah: **If He will, He will punish him and if He will,. He will excuse him.**” [Bukhari]. We pray to Allah (swt) to grant us the pleasure of residing in a pious society based on Islam and to utilize our abilities, lives and property in the establishment of the system of governance of Islam and to strengthen it. Aameen. ■

Q&A: Who Are The Martyrs Of The Aakhirah? And Who Pays Off The Martyr's Debt?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

Assalamu alaykom wa Rahmatullah wa Barakatuh our respected Shaykh,

It was mentioned in the “*Islamic Personality Vol. 2*” book, page 165 under the topic “The Martyr”... in relation to the martyr of the Aakhira: (The authentic (position) as what came in Muslim is that they are five who are: (al-mat'un) who is the one who dies in the plague i.e. the known pestilence, the (mabtun) who is the one with diarrhea, the drowned person who dies from the water, the one who dies of (al-hadm) i.e. under buried debris, and the one who dies in the way of raising the word of Allah outside the battlefield.)

While it was narrated in other Ahadeeth that those martyrs are restricted to being in the way of Allah in battlefield... as is mentioned in the Hadith: It was narrated from 'Uqbah bin 'Amir that the Messenger of Allah (saw) said: «خَمْسٌ مَنْ قُبِضَ فِي شَيْءٍ مِنْهُنَّ فَهُوَ شَهِيدٌ: وَالْمَقْتُولُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْغَرَقُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْمَبْطُونُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْمَطْعُونُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالنَّفْسَاءُ فِي سَبِيلِ اللَّهِ

«شَهِيدٌ» “There are five things, whoever dies of any of them is a martyr. The one who is killed in the cause of Allah is a martyr; the one who dies of an abdominal complaint in the cause of Allah is a martyr; the one who dies of the plague in the cause of Allah is a martyr; and the woman who dies in childbirth in the cause of Allah is a martyr.” [Sahih]

Question: Is there correlation between the two *Ahadeeth* or is there a contradiction? Please clarify this matter, with all due respect.

Second question: It was also narrated in the same context of the topic of the martyr. The Hadith narrated by Abdullah bin Amr bin Al-‘As that the Messenger of Allah (saw) said: «يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنَ» “All the sins of a **Shahid (martyr)** are forgiven except debt.”

The question is: if the Shaheed was not able to pay back his debt after his martyrdom... who should pay his debt after his martyrdom? Thank you in advance.

Answer:

Wa Alaikum Assalam Wa Rahmatullah wa Barakatuhu:

Firstly: Regarding martyrs:

1. Muslim narrated from Abu Hurayra (ra) that the Messenger of Allah (saw) said: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ

عُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخْرَهُ فَشَكَرَ اللَّهُ لَهُ فَعَفَرَ لَهُ وَقَالَ الشَّهَدَاءُ خَمْسَةٌ الْمَطْعُونُ وَالْمَبْطُونُ وَالْغَرِقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ»
«A man walking along the road found a thorn-branch in the road and removed it. Allah was grateful to him and forgave him. He (saw) said: The martyrs (shuhadaa) are five: the stabbed (al-mat'un), the one with stomach illness (al-mabtun), the drowned one, the one who died in a collapsed (building) [under buried debris] and the shaheed in the way of Allah 'azza wa jalla.»

2. It was narrated from 'Uqbah bin 'Amir that the Messenger of Allah (saw) said: **«خَمْسٌ مَن قُبِضَ فِي شَيْءٍ مِنْهُنَّ فَهُوَ شَهِيدٌ: الْمَقْتُولُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْغَرِيقُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْمَبْطُونُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالنَّفْسَاءُ فِي سَبِيلِ اللَّهِ شَهِيدٌ»**
“There are five things, whoever dies of any of them is a martyr. The one who drowns in the cause of Allah is a martyr; the one who dies of an abdominal complaint in the cause of Allah is a martyr; the one who dies of the plague in the cause of Allah is a martyr; the one who is stabbed in the cause of Allah is a martyr; and the woman who dies in childbirth in the cause of Allah is a martyr.” [Reported by An-Nasa'i and Tabarani]

3. There is no contradiction, the hadith of Muslim is absolute (mutlaq): **«الْمَطْعُونُ وَالْمَبْطُونُ وَالْغَرِيقُ وَصَاحِبُ الْهَدْمِ»**
“the stabbed (al-mat'un), the one with stomach illness

(al-mabtun), the drowned one, the one who died in a collapsed (building).” As for the other Hadith, it is restricted (muqayyad) with the word (in the cause of Allah), **«وَالْعَرِيقُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْمَبْطُونُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْمَطْعُونُ فِي سَبِيلِ اللَّهِ شَهِيدٌ»** **“The one who drowns in the cause of Allah is a martyr; the one who dies of an abdominal complaint in the cause of Allah is a martyr; the one who dies of the plague in the cause of Allah is a martyr; the one who is stabbed in the cause of Allah is a martyr.”** Thus both ahadeeth are combined by attributing the absolute on the restricted, hence all of them are martyrs if they were in the cause of Allah, and the concatenation (Qareenah) gives the word “in the cause of Allah” its meaning, so if it was concatenated with nafaqah (they give (nafaqah) in the cause of Allah) or with Jihad (they perform Jihad in the cause of Allah), it then means fighting so that the word of Allah be the highest. As was mentioned in Sahih Bukhari that Abu Musa (radhiyaAllahu ‘Anhu) said: A man came to the Messenger of Allah (saw) and said: O Messenger of Allah, the man who fights for booty, the man who fights to be mentioned and the man who fights so that his rank is seen. Which one is in the way of Allah? The Messenger of Allah (saw) said: **«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةَ اللَّهِ هِيَ الْعَلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ»** **“The one who fights so that the word of Allah be the highest is the one in the way of Allah.”**... If the

word (in the cause of Allah) was mentioned without any concatenation (qareenah) to determine the meaning, then it implies obedience to Allah (swt) and becoming closer to Him etc... so if the person was a believer, obedient to Allah (swt) and died in the ways mentioned in the Hadith, then he would be a martyr of the Aakhirah, except the one fighting in the cause of Allah – he would be a martyr of the Dunya and Aakhirah.. i.e. if the one with stomach illness died (in this state) while being obedient to Allah (swt), as well as the stabbed and the drowned etc.. then they are all martyrs, and if they are not with stomach illness or stabbed... etc. whilst obedient to Allah (swt) when dying, the Hadith does not refer to them.

Secondly: as for your question about a martyr who has debt and was unable to pay it back before his death, then paying off the debt falls on his heirs. If his heirs were not able to do so, then the State pays it off as was mentioned in the Hadith of the Messenger of Allah (saw): «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ، مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ، وَمَنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَالِيَّ وَعَلَيَّ» **“I am nearer to the believers than themselves, so if anyone leaves property, it goes to his heirs, and if anyone leaves debt and dependants, let the matter come to me and I shall be responsible.”** [Reported by Muslim] Also the Hadith of the Messenger of Allah (saw) transmitted by Abu Dawud that Jabir said: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّي عَلَى رَجُلٍ مَاتَ وَعَلَيْهِ دَيْنٌ، فَأَتَيْتُ بِمِيتَةٍ فَقَالَ:

أَعْلِيهِ دَيْنٌ؟ قَالُوا: نَعَمْ دِينَارَانِ. قَالَ: صَلُّوا عَلَيَّ صَاحِبِكُمْ. فَقَالَ أَبُو قَتَادَةَ
الْأَنْصَارِيُّ: هُمَا عَلَيَّ يَا رَسُولَ اللَّهِ، قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، فَلَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَنَا أَوْلَى
بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ. فَمَنْ تَرَكَ دَيْنًا فَعَلَيَّ قِضَاؤُهُ، وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ»

“The Prophet would not pray for a man who owed a debt. A deceased person was brought to him and he said: 'Does he owe any debt?' They said: 'Yes, he owes two Dinars.' He said: 'Pray for your companion.' Abu Qatadah said: 'I will pay them, O Messenger of Allah, So he prayed for him. Then, when Allah made His Messenger rich through conquest, he said: 'I am closer to each believer than his own self. Whoever leaves behind a debt, I will pay it, and whoever leaves behind wealth, it is for his heirs.’”

I hope that this answer will suffice to both questions, and Allah (swt) knows best and He is the Most Wise. ■

Your brother,
Ata Bin Khalil Abu Al-Rashtah

29 Jumada I 1441 AH

24/01/2020 CE

The link to the answer from the Ameer’s Facebook page:

<https://web.facebook.com/AmeerhtAtabinKhalil/posts/1262788063918262>

Q&A: Ruling On The Father Marrying His Daughter Off Against Her Will

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

I have a question and I hope that my question will be answered quickly.

Is it permissible for a marriage to take place and the girl does not consent of the husband?

What is the way to solve the problem if the marriage was contracted but the marriage has not yet been consummated? Not that I was forced to sign, but rather they told me that the fiancé or the groom was at the door of the house and I agreed to him, but I felt that I was under pressure and forced to accept without being talked to.

Answer:

Wa Alaikum Assalam wa Rahmatullahi wa Barakatuh,

With regard to this issue, we mentioned in the book, The Social System in Islam book, the chapter on Marriage, the Hadith by the Messenger (saw) on this topic:

“Abdullah bin Burayda (ra) narrates on the authority of his father that

جاءت فتاةً إلى رسول الله صلى الله عليه وسلم فقالت: إن أبي زوّجني ابنَ أخيه ليُرَفَعَ بي خَسيستَهُ. قال فَجَعَلَ الأمرَ إليها فقالت قد أُجِزْتُ ما صَنَعَ أبي، «ولكن أردت أن أُعَلِّمَ النساءَ أن ليسَ إلى الآباءِ مِنَ الأمرِ شيءٌ»

“A young girl came to the Messenger of Allah (saw) and said: “My father married me off to his nephew in order to raise his lowly status.” So the Prophet (saw) gave her the right to repudiate the marriage. She responded: “I accept what my father has done, but I wanted to inform the (other) women that fathers do not have any authority to give their daughters in marriage against their wishes.”, narrated Ibn Majah.”End,

It says in “Mesbah al-Zujajah fi Zawaid ibn Majah” by his author Abu al-Abbas Shihabuddin al-Busairi al-Kannani al-Shafi’i (died: 840 AH):

“Abdullah bin Burayda (ra) narrates on the authority of his father that a young girl came to the Messenger of Allah (saw) and said: “My father married me off to his nephew in order to raise his lowly status. He said: « فَجَعَلَ الأمرَ إِلَيْهَا فَقَالَتْ قد أُجِزْتُ ما صَنَعَ أبي وَلَكِنْ أردتُ أن تعلمِ النِّساءَ أَنه لَيْسَ لِلآباءِ مِنَ الأمرِ شيءٌ»“the Prophet (saw) gave her the right to repudiate the marriage. She responded: “I accept what my father has done, but I wanted to inform the (other) women that fathers do not have any authority to give their daughters in marriage against their wishes.” And he said this narration is authentic and its men are trustworthy”

Accordingly, her father must obtain her consent, and the marriage official must make sure of that, so that the offer (Ijjab) and acceptance (Qubul) is done with consent and choice.

We have explicitly explained this in the Social System in the above-mentioned chapter on Marriage, where it says:

“When a woman is asked for marriage, she has the sole right to accept the marriage or to reject it. None of her guardians (Awliya) or anybody else has a right to marry her off without her permission or prevent her from marrying. It has been reported from Ibn 'Abbas that he said that the Messenger of Allah (saw) said: « النَّبِيُّ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، » «The matron has greater right than her guardians and the virgin her permission is sought. Her permission is her silence”. Abu Hurayrah (ra) also narrated that the Messenger of Allah (saw) said: « لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ، وَلَا الْبِكْرُ حَتَّى تُسْتَأْذَنَ. قَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ، وَلَا الْبِكْرُ حَتَّى تُسْتَأْذَنَ. قَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ «إِدْنُهَا؟ قَالَ: أَنْ تَسْكُتَ» “A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission is sought”. The people asked, “O Messenger of Allah, How can we know her permission”? He (saw) said: “Her silence [indicates her permission].” [Agreed upon] Ibn 'Abbas narrates that « أَنْ جَارِيَةً بَكْرًا أَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ «كَارِهَةٌ، فَخَيَّرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَنْ تَسْكُتَ» “a young virgin came to the Messenger of Allah and mentioned that her father had

given her in marriage against her wishes. So the Prophet gave her the choice of repudiating the marriage.” [Narrated by Abu Dawood] Khansa bint Khizam al-Ansariya (ra) narrated that « أن أباهَا زَوَّجَهَا وَهِيَ تَنِيْبُ فَكْرَهَتْ ذَلِكَ فَأَتَتْ رَسُولَ اللَّهِ « صلى الله عليه وسلم فَرَدَّ نِكَاحَهَا when she was a matron and she disliked the marriage. So she went to Allah’s Messenger and he annulled her marriage.” [Narrated by Bukhari] These Ahadith clearly show that if a woman does not give permission for her marriage then that marriage is not concluded. If she rejects the marriage or she was forcibly married the contract becomes void, except if she returns and consents to it.”

You see the explicit text on this issue as we mentioned above, and repeat it: “These Ahadith clearly show that if a woman does not give permission for her marriage then that marriage is not concluded. If she rejects the marriage or she was forcibly married the contract becomes void, except if she returns and consents to it.”

I hope that this will suffice, and Allah Ta’ala Knows Best and He is All-Wise.■

Your brother,
Ata Bin Khalil Abu Al-Rashtah
14th Jumada II 1441 AH
08/02/2020 CE

Q&A: The Oil Crisis And Its Repercussions

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

The news reported the sudden drop in the price of oil, especially Texas oil, until it reached about \$30 below zero. Even Brent crude, famous for its regular trading, fell about 9% to \$25 a barrel, and the reasons are varied, whether it was because the oil tanks became completely filled or almost overflowing, or due to the effect of the Coronavirus that led to a decline in the economy and the decrease in demand for oil... etc. What are the causes of this oil crisis? Is it continuous? And how does it affect the American and global economy?

Answer:

To realize the reality of the oil crisis in general and the American oil (West Texas) in particular and its impact on the American and global economy, it is necessary to know three economic and political circumstances and their particular impact on Texas oil, then the spread of its impact to Brent oil and then to the American and global economy:

First: Effect of the Coronavirus on oil consumption:

Since the beginning of this year, when the Coronavirus started spreading from China and then to Europe and then to America, and what accompanied this of the imposition of quarantine measures and the suspension of many sectors of the economy in each country, as well as the state of paralysis that affected the movement of airlines due to the travel ban between many of the main countries, especially Europe and America, in fear of the transmission of infection, in addition to the massive confusion in international trade resulting from the sharp lack of demand of non-food and medical goods, then it affected the movement of transport, knowing that land and air transport consume 68% of the oil supply (Independent Arabic, 24/4/2020). And all this led to a global setback for oil demand due to Coronavirus, and this setback was deepening more and more with the increase of the epidemic outbreak from one country to another. The epidemic is accompanied by the paralysis of the economic sectors in every country to which the epidemic is transmitted, but the relationship of this with oil was uneven, so when the epidemic moved to the main western European countries it caused a sharp decline in global demand for oil, because these countries are a big consumer of oil. When the virus reached America and hit

it hard, and it consumes 20% of the world's oil, the oil price crisis declined sharply. In digital terms, the demand for oil has collapsed by nearly 30% in a world that consumes nearly 100 million barrels per day, and we take only two statements from the total statements that confirm this collapse in demand:

1- The first statement: [The International Energy Agency predicted today, Wednesday 15/4/2020, that the global demand for oil will decrease by 29 million barrels per day on an annual basis in April, to record levels not seen in 25 years... (Al-Wafd Newspaper website on 15/4/2020)].

2- The second statement: [Russian Energy Minister Alexander Novak announced that the global demand for oil decreased by 20-30 million barrels per day, saying: "We have reached the bottom of the global demand for oil now." (Al-Arabiya Net, 22/4/2020)].

Thus, the demand for oil collapsed at a rate that was not conceivable except in circumstances of world wars! And all of this happened in the period (3-4 months), that is, during the Coronavirus crisis, until Texas oil reached the deep bottom, i.e. about -37, on 20/4/2020, which was called "Black Monday".

Second: The second circumstance is the political circumstance:

Since oil is a strategic commodity, the countries use it to strike other countries, and we are talking here about the American policy that pushed Saudi Arabia towards the oil price war with Russia just one month ago, and to clarify that:

1- America was forcing Russia to reduce its oil production to maintain high oil prices so that the American shale oil companies can compete in the markets, because extracting the American shale oil is very costly, and with this policy Saudi Arabia succeeded, in 3 years, to get Russia to join OPEC in reducing production within the new group known as OPEC Plus by 2.1 million barrels per day. This Saudi agreement with Russia expired at the end of March 2020. It was an agreement before the spread of Coronavirus, and its end coincided with the spread of Coronavirus.

2- With the spread of the Coronavirus in China and the beginning of its transmission to spread in Italy, oil prices started to collapse and reached \$45 per barrel (Brent), and this price level and the continued decline are a danger to American oil producers, and threatens to take them out of the market, and therefore the price must be raised. Then America pushed Saudi Arabia to put pressure on Russia

to further reduce production to face the continuing decline in global oil demand due to the virus, so the OPEC Plus meeting took place on 6/3/2020 when Russia refused any additional production cut, for fear of compensating America for the reduction in shale oil!

3- With the failure of the aforementioned OPEC Plus meeting, oil prices collapsed immediately by 10% due to the spread of news of the differences of the OPEC Plus group.

4- A few days after the meeting failed, Saudi Arabia sparked a price war against Russia to force it to take the new cut in five steps:

a- The first step: it abandoned the first agreement (reducing 2.1 million barrels) despite Russia's announcement of its commitment to this previous agreement,

b- The second step: is a huge increase in its oil production, starting from April 1st (the date of the end of the first reduction agreement with Russia) of 12-13 million barrels per day despite the problems of global oil demand due to Coronavirus,

c- A reduction to its Asian clients by \$6 a barrel, the first in history with this level of discount,

d –By this, it wanted the reduction and more of it, for customers dealing with Russian oil to take Russia's share of the market,

e- Hiring giant oil tankers to use them as floating tanks at sea, in order to drown the market with surplus oil.

5- With these steps by Saudi Arabia that were announced in the few days after 6/3/2020 (the failed OPEC Plus meeting), oil prices collapsed by a third (oil prices lost up to a third of their value on Monday in their biggest daily loss since the Gulf War in 1991, after Saudi Arabia indicated that it would increase production to increase market share, while the outbreak of the Coronavirus actually caused a surplus in supply in the market! Then the Brent Crude futures fell 22 percent at \$ 37.05 a barrel, after having previously dropped 31 percent to \$31.02 a barrel, which is the lowest level since 12/2/2016... (Reuters 9/3/2020). Note that Brent Crude is extracted from the oil fields in the North Sea.

And Brent Crude is a mixture of Brent Crude oils - Forties, Oseberg and Ekofisk, and it is used as a standard for pricing two thirds of the world's oil production, especially in European and African markets, and is sometimes exported to the United States and some African countries, if the price is appropriate, after considering shipping costs. Brent crude futures are traded

on the Intercontinental Exchange (ICE) in London, meaning that Saudi Arabia, through these steps, pushed oil prices down, and after 1/4/2020, when Saudi steps were taken to be implemented, after the OPEC Plus agreement with Russia ended on the end of March, the oil surplus has become noticeable in the market, which pushed oil prices (compared to Brent) down to less than \$30 during the month of April 4 and before 20/4/2020.

6- This Saudi policy was an American policy to put pressure on Russia, but it was a policy that was drawn up in Washington about two months ago, that is, before the new dimensions of the demand for oil collapse, due to the continued outbreak of Coronavirus with severity, especially within America. With the result of these two factors (Saudi Arabia's policy, pushed by the United States, and the sharp increase in the collapse of demand for oil) the tremendous demolition that the Trump administration made to strike Russia started to strike right and a left and did not exclude its shale oil companies! In other words, what America had planned, to cut oil prices, was not expected to reach this low, and this was caused by the two factors working together: American (Saudi) policy against Russia, and the continuous collapse in world oil demand, that which was not so visible when setting that American policy. The pressure on shale oil companies increased in America. On 2/4/2020, "Witting

Petroleum” announced bankruptcy, and a hundred shale oil companies stood on the brink of bankruptcy, because oil prices on the market were lower than production cost prices: (the marginal cost per barrel of shale is about \$35 a barrel... (Arab Markets website, 11/3/2020) According to The Independent Arabic 24/4/2020, West Texas oil futures ranged on Thursday 23/4/2020 between \$15 for June delivery and approximately \$27 for September delivery, and all futures contracts until the end of 2020 were under the price of \$30 and this puts pressure on shale oil.

7- Because of these dangerous conditions that the American oil industry is going through, due to the outbreak of the Coronavirus epidemic, the American administration made many announcements of its intention to intervene between Russia and Saudi Arabia to return to production cuts, and the US President called the Russian President, whose greed was aroused, for the return of communication with America and in coordination with it (not with Saudi Arabia) on oil prices. Trump also contacted Saudi Arabia; Trump said: "We had an excellent conversation with President Putin. We had an excellent conversation with the crown prince." (Euronews, 1/4/2020)

In sum, it can be said that the Trump administration has sponsored a Russian-Saudi agreement to reduce oil production, the largest in history, by about 10 million barrels of oil per day: (OPEC members and their allies reached a standard agreement to reduce global oil production by 10 percent after reduced demand... What has been confirmed so far is that OPEC and its allies will cut production by 9.7 million barrels per day) (BBC, 12/4/2020). This agreement begins implementation on 1/5/2020 and lasts for a period of two months, after which the signatory countries consider the reality of the global demand again to decide the next step. It is a short-term agreement, for two months, awaiting a rise in global oil demand at the end of June. However, it is noticed that the oil price crisis has reached such a depth that the markets did not respond to this very large agreement, so prices did not rise only marginally, but Brent prices fell back below 30 dollars. This is explained by the global demand has decreased by 30 million barrels per day and reduction in production by 10 million barrels per day does not help!

Third: The third circumstance is the US oil reserve.

There are two types of oil stocks in America, the first is the state's strategic reserve, and the second is the companies' stocks. This circumstance, along with the other two circumstances, contributed to the deepening of

the oil crisis: part of it relates to the state of the strategic stockpile, while the other part is specific to West Texas Oil, and to clarify that:

1- The strategic oil reserve (of the country) in general is usually underground tanks to store the oil extracted for use in times of crisis, and many countries have built these tanks after the recommendations of the International Energy Organization due to the oil crisis in the war of 1973. Each of the countries of the main consumer countries has its own oil tanks, which can accommodate enough of its need for 30-90 days in case it is cut.

2- In 1975, the US Congress enacted legislation that obliges the federal government to create sites to store sufficient quantities of crude oil to secure the demand for it in the event that supplies are exposed to any type of acute risk. American storage sites are located on the coasts of the states of Texas and Louisiana, the state is responsible for their tight guarding, and the maximum amount of this strategic stock in America reached 727 million barrels in 2009. In addition to federal reserves, American companies working in the energy field store their own quantities that are equal in total to the Federal Reserve, such surface tanks of companies are numerous in Texas, being the largest state in which oil is produced in America for a long time, which is called "West Texas

Crude", as well as in neighboring Oklahoma state, from which Texas oil is transported to the depth of the American mainland.

3- With the previous collapse of oil prices on 6/3/2020 and the ensuing price war between Saudi Arabia and Russia, many countries, especially America and China, started to fill their strategic oil reserves, and Trump had rejoiced at the low prices at the time. America worked to buy cheap oil from Saudi Arabia or others, and before the "Black Monday" came, Texas tanks were somewhat full, if not totally. Thus, the problem of oil stocks has reached the degree of aggravation and saturation, so that directing more extracted oil (in the event of not selling) to storage has become a complex issue, and sometimes not available, meaning, the closing of the storage channel as a solution to oil producers, especially in Texas.

4- Thus, the American strategic oil reserves have been filled with a large percentage, and oil tankers operate at sea as storage facilities, thus exacerbating the problem of storage, as it extended to storage facilities of the West Texas oil at its delivery point at Cushing, Oklahoma State, north of Texas, (and the quantities of crude stored in the United States, especially in Cushing, where the delivery point for West Texas Intermediate U.S. crude is in Oklahoma, with refineries reducing their activities in

the face of weak demand (Al-Jazeera Net, 20/4/2020), and the maximum storage capacity of Cushing's point is 76 million barrels. Oil contract holders can receive the same oil usually in Cushing during the time for those contracts, and they can store it in them at normal rates until they are transferred within the American mainland to the inner states, but what happened:

[In Cushing, Oklahoma state, especially where Texas Intermediate crude is stored, inventory volume has increased by five million barrels and is close to the maximum. US stocks of fuel and refined products have also increased, while weekly consumption has declined more than 25 percent over a year due to the isolation measures. (Rai Al-Youm, 25/4/2020)]. Thus it can be said that the unprecedented decline in the global demand for oil, estimated at 30% (i.e. about 30 million barrels of oil per day) is the first and main reason for what we are watching of successive falls in oil prices, and since American - Saudi policy of pressurizing Russia is valid for application only in normal times, not in times of demand crises, it has resulted in a stark exacerbation of the problem of oil prices!

Fourth: All of this affected West Texas oil. Storage facilities in Oklahoma were saturated, and there was no longer room for storage except at very high prices, and

those contracts had to be disposed of at any cost. Thus, it led to the West Texas oil crisis or the "Black Monday" on 20/4/2020, when oil was sold at negative \$37 a barrel, and dealers at the stock exchange in America incurred huge losses. What brought matters to this point and aggravated it is what we mentioned above; that is, the fullness of Cushing's tanks, when stocks approach the maximum, which is a very rare procedure, storage prices jumped, and because the prospects for oil consumption, because of the continued closure of the economy, were still vague and suspicious, the storage prices in Cushing's facilities have jumped strongly and have become another factor that pressured the holders of May oil contracts. And so they tried to get rid of them at any cost, so the prices of those contracts went down to 10 dollars, then after that to five, then continued to go to zero in a dramatic scene, and then it went down below zero, the last of these contracts were sold at a negative value of negative \$37.6, amid great astonishment for its bearers, who suffered heavy losses, as well as the stock exchange dealers' astonishment. This is how the "Black Monday" crisis occurred on 20/4/2020 for West Texas oil, and these were its circumstances that were combined together and led to this acute crisis. Then the West Texas oil crisis took place, and Trump's delight was not of aid, by the OPEC Plus agreement between Saudi Arabia and Russia, when he said on 12/4/2020,

“This will create hundreds of thousands of energy jobs in the United States. I would like to thank and congratulate the Russian President Putin and the Saudi King Salman bin Abdel Aziz” (CNN Arabic, 21/4/2020). Trump's joy was far from reality, because the fall of prices in such a terrible way has created great fears in the world and not in America alone. Then the economic crisis intensified, not to mention the energy sector, so its bubbles have become ready to explode!

Note that West Texas Intermediate oil is extracted from oil fields in the United States, and is mainly extracted from Texas, Louisiana, and North Dakota, then transported via pipeline to Cushing, in Oklahoma, for delivery, and West Texas Intermediate crude futures are traded through the New York Mercantile Exchange (NYMEX), owned by the Chicago Mercantile Exchange (CME).

Fifth: On the other hand, since the beginning of the Coronavirus crisis, America has adopted plans for support, rescue, or stimulus, and these plans are phased out, the first is a small plan worth \$8.3 billion of emergency spending to support health programs and enabling it to cope with the outbreak of the Coronavirus epidemic in America. After Coronavirus pandemic hit the economy outside the health sector, [the United States

reduced interest rates to almost zero, and launched a \$ 700 billion stimulus program, in an effort to protect the economy from the impact of the Coronavirus. (BBC, 16/3/2020)], and it drowned markets in dollar liquidity to meet the shortage of liquidity. Then it adopted a stimulus plan of \$2.2 trillion on 27/3/2020, the largest plan in American history, and most of it is earmarked for the purchase of corporate debt that stands on the verge of bankruptcy to prevent its collapse, and in the meantime. [The Federal Reserve announced earlier that it would buy at least \$500 billion in treasury bonds and no less than \$200 billion in mortgage-backed securities. The US Federal Reserve System also announced the creation of a new program that would provide up to 300 billion dollars in new financing, in an attempt to support the flow of credit to employers, consumers and companies. (Traders (App), 24/3/2020)]. The amount of health expenses on Coronavirus patients is expected to be disastrous in America, and may push insurance companies to collapse, which are huge companies. America also suffers from a severe unemployment crisis, about 30 million Americans lost their jobs due to the Coronavirus crisis, and because the companies that were hiring them are in a miserable financial situation, their return to their jobs will not be quick this year. This large number is reflected in the public budget by the large number of government aid

applicants that have registered to it, more than 22 million unemployed Americans, and the crisis is still going on. If the country continues to adopt large bailout packages, the American currency may witness a terrible collapse that will harm America and all the countries and people that deal in the dollar.

Sixth: This crisis affected not only America, though it was hit severely, but it also affected other countries in the world:

1- As for Europe, its condition is not better than that of its American counterpart; the repercussions of the Coronavirus epidemic have threatened its political structure alongside economic repercussions. The crises we are witnessing in this epidemic in Italy, France, Spain, Germany and Britain have a clear indication. French President Macron warned in a press conference by phone on 26/3/2020 that, "the coronavirus outbreak risked undoing the bloc's central pillars..." He added, "What's at stake is the survival of the European project... The risk we are facing is the death of Schengen (Russia Today 26/4/2020; Reuters 27/3/2020). German Chancellor Merkel said: ("In my view, the European Union is facing the biggest test since its foundation... The important thing is that the bloc strongly emerges from the economic crisis caused by the virus"... (Reuters 7/4/2020). Spain's Prime

Minister Pedro Sanchez said on 5/4/2020: "The current circumstances are exceptional and calls for firm positions. Either we rise to this challenge or we will fail as a union..." (German Frankfurter Allgemeine 5/4/2020). The leaders of the European Union in their video meeting on 23/4/2020 agreed on an immediate rescue package of around 500 billion euros, but they left the disputed details for more funding until the summer. They discussed setting up an aid fund, and issuing joint Coronavirus bonds. But Germany, the Netherlands, Austria and Finland announced their rejection of these bonds and did not agree to the idea of the fund. While France, Italy and Spain support the project and they are the most affected countries. And Germany's refusal is due to the fact that it aspires to give loans in its name so that these countries will be in debt to it to control the other European countries!

2- As for China, the World Bank has warned that "the repercussions of the global economy could cause the growth of the Chinese economy to decline to 2.3% this year compared to 6.1% in the year 2019" (Alhurra.com/usa 10/4/2020). The page quoted a Chinese central bank official saying: "He recommends that Beijing does not set a target for growth this year, given the massive uncertainties it faces." The official Economic Daily Newspaper quoted Ma Jun, a member of the People's Bank of China Monetary Policy Committee, as saying that, "It will be difficult to

reach 6% growth," adding that "setting a goal can limit formal measures to deal with the implications of the virus."

3- As for Russia, it depends on 60% of oil and gas exports. Oil is considered the lifeblood of the Russian economy, so it suffers from the losses it incurs, and the Russian currency, the ruble, is in the worst position, as it plummeted until the dollar is worth about 79 rubles after the oil price war. In reports from the Reuters news agency about the situation in Russia, quoting a Russian bank saying that: "the GDP may shrink by 15% if oil prices fall below ten dollars a barrel."

Seventh: Capitalism's failure is exposed more clearly, its inability and confusion in dealing with the Coronavirus crisis have emerged, and selfishness has emerged among its countries, which have been subjected to severe blows that brought them down to the ground, so what remains is only the established rich and correct Islamic ideology. There is an opportunity for the Islamic Ummah to rise again. However, the regimes in the Muslim countries and those supporting them stand in the way of the Ummah's movement, as these rulers insist on their enmity and on linking with the major colonial countries. The Ummah needs sincere truthful leadership that leads them according to the true Islam, and it undoubtedly realizes that Hizb ut Tahrir is the pioneer who does not lie to its people, so it should join it and work with sincerity **﴿وَلِيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ﴾**

﴿إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ “And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might” [Al-Hajj: 40].

Dear brothers and sisters, the events indicate that the international position after Coronavirus is not the same as before it. The countries that used to think that they are gods on the earth, and draw rules and laws contrary to what Allah (swt) has revealed to His Messenger (saw), and make falsehood the truth and the truth falsehood. Their failure is proven in front of a small little creation that can hardly be seen, which brought them down to the ground, while they are floundering on how to deal with it, and face it, and they are still stumbling in the darkness of their injustice until they are hit by the words of Allah Al-Qawi Al-Aziz: ﴿وَقُلْ﴾ **“And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.” [Al-Isra’: 81].**

The Khilafah (Caliphate) will dawn again, illuminating the world and spread good throughout the world, ﴿وَيَقُولُونَ﴾ **“...Then they will nod their heads toward you and say, "When is that?" Say, "Perhaps it will be soon” [Al-Isra’: 51].■**

**6 Ramadan Al-Mubarak 1441 AH
29/4/2020 CE**

Abolish This Corrupt System That Bleeds Us Dry, So That Usurious Capitalists Benefit From Interest Payments

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

As we struggled to treat our sick, feed our families and educate our children, the budget, announced on 12 June 2020, confirmed that the current system bleeds us dry by a parasite economy of interest based debt, whilst our affairs are grossly neglected. Even though the entire budget is just over 7,000 billion rupees, interest payments on debt are now just under 3,000 billion rupees. In order to meet the interest payments, as the IMF demands, this year's tax target is just under 5,000 billion rupees. This is even though our backs were broken by last year's tax collection of just under 4,000 billion rupees. As for the immediate future, the Bajwa-Imran government has been borrowing with both hands, domestically and externally, whilst the IMF has demanded that taxation is increased to over 10,000 billion rupees by 2024/2025.

The current usurious, capitalist system is systematically drowning Pakistan in debt, regardless of who comes to rule. In 1971, Pakistan's domestic debt was 14 billion rupees, whilst its external debt stood at

16 billion rupees. By 1991, domestic debt was 448 billion rupees, whilst external debt was 377 billion. By 2011, domestic debt was over 6,000 billion rupees, whilst external debt was 4,750 billion. By March 2020, domestic debt has soared to around 22,500 billion and external debt to over 12,700 billion. Moreover, wherever the usurious capitalist system is implemented, nations are trapped in debt, whether it is Sri Lanka in the East, which has vowed not to default under extreme pressure from the IMF, or Argentina in the West, which has defaulted now for a second time since 2000.

As for those who rule in this usurious, capitalist system, they ensure its survival by deceiving us. So each government blames previous governments and gives false hope of relief, whilst creating new ways for usurious capitalists to exploit us. Last year, complying with IMF demands, the Bajwa-Imran regime raised the State Bank of Pakistan's key policy rate to 13.25% in July 2019. Consequently, the interest rate on government debt surged to 13.66%, amongst the highest in the entire world at the time. This year, fulfilling another IMF demand, the Bajwa-Imran government has tied debt to Pakistan's stock markets, to allow new financial killings at our expense. On 20 May 2020, Imran Khan proudly announced a "landmark financial

innovation,” whereby his government issued Rs. 200 billion worth of interest-based debt bonds in the Pakistan Stock Exchange (PSX).

O Muslims of Pakistan!

Whilst claiming there are not enough funds to spend on our needy, revive our broken economy, educate our children, treat our sick and initiate Jihad in the Path of Allah (swt) to liberate Occupied Kashmir, the Bajwa-Imran regime spends freely from our hard earned money upon the usury which Allah (swt) has strictly forbidden. Indeed, there is no escape whilst the usurious capitalist system remains. It must be abolished and replaced by the Islamic system of ruling, the Khilafah.

It is the Khilafah (Caliphate) on the Method of Prophethood alone that will rescue us from the endless descent into interest based debt. The Khilafah will not pay any interest whatsoever accrued on the debts, because Allah (swt) said, **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ * فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾** **“O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger, but if you repent, you shall have your**

capital sums. Deal not unjustly and you shall not be dealt with unjustly.” [Surah al-Baqarah 2:279]

As for the payment of the principle sums of debt, without paying the interest, the Khilafah will ensure that all the rulers and state officials during the period of indebtedness are made liable for it. This is because they are liable for the harm they incurred upon the Ummah, abused the position of responsible guardians of the affairs of Muslims and became wealthy during that period by personally benefitting from the loans, as is clear in the cases of both civilian and military rulers of the past and the present. So, the Khilafah will ensure the debt will be repaid from their money that both exceeds their normal needs and is in proportion to their surplus funds.

Thus, completely free of the usurious capitalist debt trap, the Khilafah will focus entirely upon fulfilling our obligations to our great Deen, Islam. It will implement sound economic policies, founded upon the firm foundation of the Noble Quran and the Sunnah of RasulAllah (saw), in agriculture, trade, and industry, allowing the Khilafah to rise as the world’s economic powerhouse, as it was for centuries before.

As for providing funds for looking after our affairs, the Khilafah will collect from the revenue sources

which are obligatory upon us. It will collect Zakat on livestock, crops and fruits, currency and all types of trading goods and merchandise, Kharaj and Ushr on agricultural lands, Jizya upon the financially capable non-Muslim males and War Booty (Fai) from the opening of new lands to Islam. In addition, the Khilafah will supervise the revenues generated from public property like oil, gas, electricity and minerals, as Islam does not allow the state to privatize such resources. The Khilafah will also generate revenues from factories associated with public properties, as well as state-owned capital intensive industries, such as those manufacturing vehicles and high end electronics.

Despite these abundant sources of revenue, if there is still not enough, the Khilafah will only impose taxation from our wealth, which is in excess of our basic needs and luxuries, according to our standards of normal living. Nothing whatsoever will be taken by the Khilafah from those of us who have no surplus wealth, such as our needy and our indebted.

O Muslims of Pakistan and Our Armed Forces in Particular!

Enough of rulers that act as hired facilitators for the colonialists, weakening and restraining us, whilst giving them a free hand against us. Enough of a system that

enriches corrupt rulers and their foreign masters, whilst impoverishing us, despite abundant resources that lie under our feet. It is high time that each and every one of us strives for the ruling by all that Allah (swt) has revealed. Nothing less will avert the Anger of Allah (swt) and earn the great rewards of the Aakhirah. So let us all strive with Hizb ut Tahrir in raising the call for the Khilafah, in every place and at every time. And let those of us in the armed forces extend our Nussrah to Hizb ut Tahrir, so the practical ruling by all that Allah (swt) has revealed can immediately and finally begin.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life.” [Al-Anfal: 24] ■

Hizb ut Tahrir

Wilayah Pakistan

24 Shawwal 1441 AH

15 June 2020 CE

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#RejectCapitalismEstablishKhilafah

On 16th June, the atheist Chinese killed twenty Indian soldiers including a colonel.



Allah (swt) said,

تَحْسِبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

“You think they are together, but their hearts are diverse. That is because they are a people who do not reason.”(Al-Hashr:14)

When China and America are weakened by their mutual conflict, so is India weakened by confronting China on the dictates of America. It is the ideal time to establish Khilafah in Pakistan, so that the sons of Khalid Bin Waleed (ra), Muhammd Bin Qasim, Ghauri and Abdali break the neck of Kufr in this region and liberate Kashmir.

#EstablishKhilafahLiberateKashmir

NUSSRAH

Nussrah is the Hukm Shara upon which the political future of the Muslim Ummah depends. It is through Nussrah that a state will be established which will end the chain of treacheries faced by the Ummah, beginning ruling by all that Allah (swt) has revealed, unifying the entire Ummah under a single state and spreading the message of Islam to the world through Dawah and Jihad.

The divine evidence of Nussrah is established in the Seerah of RasulAllah (saaw). When the society of Makkah became rigid before the message of Islam, Allah (swt) ordered RasulAllah (saaw) to present himself to various tribes, to seek their Nussrah. After the death of his (saaw) uncle Abu Talib, RasulAllah (saaw) started contacting various Arab tribes. The leaders of the tribes of Madinah, the Aus and Khazraj, accepted Islam and gave Nussrah to him (saaw). Through the Nussrah of the Second Pledge of Aqabah, the first Islamic State was established. So the leaders of Aus and Khazraj were named as Ansar, to be remembered by this honored title until the end of the life of this world.

Today, the need of the hour is that sincere officers in the armed forces of Pakistan follow the footsteps of their Ansaar brothers, granting Nussrah for the re-establishment of the ruling by all that Allah (swt) has revealed. They must uproot the Kufr capitalist democratic system and pledge allegiance to a Khaleefah Rashid for the implementation of the Quran and Sunnah, fulfilling the glad tidings of RasulAllah (saaw) when he (saaw) said,

ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ
تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ

“Then there will be a forceful rule and it will remain for as long as Allah wills it to remain. Then He will raise it when He wills to raise it. Then there will be a Khilafah upon the the Method of Prophethood. Then he (saaw) became silent.” (Ahmad).